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THE TREATMENT OF SPEECH DEFECTS¹

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IN presenting this article, we have endeavored to consider the several speech defects genetically and as they confront one who is called upon to deal with them from the side of therapeutics, rather than as abstract problems for research. This aspect of the problem, we may say, is the most pressing and has given rise to the greatest part of the literature on the subject, as well as to the controversies, which in most cases seem to be as old as the literature itself. And it is not difficult to understand the situation.

Given a population where so many varied elements have entered into the making of their language, and economic conditions conducive to nervous disorders of every sort, it is to be wondered that our "American tongue" has evolved as happily as it has. The presence of numerous speech difficulties is to be expected. Our statistical information upon the subject of speech defects is, perforce, inclined to be unreliable since the data has been largely gathered by individuals and in limited areas; but certainly the attempts to present the facts strike one with the reality of the situation with which we, whose profession it is to deal with them, are confronted.

On the basis of certain careful estimates it is claimed that there are approximately half a million speech defectives in the United States. This number is much in excess of the number of the blind, the deaf and the dumb, the insane or the feeble-minded.

The controversy as regards the nature of the particular speech defects must go on—and as individuals, we must contribute to it,

¹ Read by title at the 1919 annual convention.

if only to keep the issue alive. But in the meantime we must, as it were, keep the skirt of our already gleaned information closely about us and tentatively organize it into such form as to be of greatest utility. The reason is apparent. The difficulty of the individual is real and urgent and impels itself upon us for solution. While the background of the future may be obscure, the outline stands out clearly and will not be set aside. We have to meet it as best we can and in this respect we are not worse off than in other fields of medicine.

It has long been recognized that the average American voice is shrill, and the speech careless.

If this be true of the so-called normal speech, how much more careful and particular are we, who devote our attention to abnormal speech, to be about insisting upon breath, quality of tone, resonance, rhythm, slowness, distinctness, emphasis, and all the other attributes that go to make up correct speech? Correct normal speech must be our standard in the correction of speech disorders.

For practical purposes, we have divided the speech mechanism into its four constituents; breathing, phonation, articulation, and thinking, and provided exercises not only for each of these, but also for bringing about a proper co-ordination of the four.

Here possibly is the time and place to say that there would be less correction of speech defects needed in the upper grades of the school if attention to distinct enunciation, articulation, timbre and rhythm were taught in the very first year of school life. Yes, even further back. In the home, where the child gets its first impression of the spoken language, this attention should be started. If parents and guardians would insist, first, upon distinct utterance; second, that there be no baby talk; third, no elision of syllables; fourth, no slang; fifth, no short grunts for polite answers; sixth, no carelessness in thought as well as in speech; seventh, that no nervous habits be allowed to creep into speech, such as hesitation, catching breath, putting "er" on words, etc., much of the time and labor spent on these defects later would be saved and much misery averted.

Unlike the insane or the feeble-minded, stutterers and lispers possess an intelligence that is normal; hence they are able to carry out detailed instructions, and if trained, to introspect. In

our Speech Research Laboratory at the Vanderbilt Clinic, College of Physicians and Surgeons, Columbia University, we are endeavoring to study scientifically the cause and effects of these speech defects and shall from time to time publish our results. The experiments we are conducting at present in the laboratory are of two kinds. One has to do with the measurement of the movements of the muscles during speech and of the muscles involved in the function during rest. The question as to whether the stutterer's breathing differs from that of the normal person is still in dispute, though a number of investigators have worked on the problem. Some authors have gone so far as to say that their breathing differs from the normal even during rest. We hope to give some light on the question by taking a large number of breathing curves. Two are taken at once, the thoracic and abdominal. On these curves we take three measurements, the relative length of inspiration and expiration, whether the crests and troughs of the waves are opposite, synchronous, ahead or behind in their phases as compared with each other, i. e., thoracic and abdominal, and note is taken of any peculiarities inherent in the particular individual's breathing or due to the environment or material he is reading or speaking.

The pulse record is taken, sufficiently magnified to show any peculiarities, as well as its sequence.

The movements directly involved in the forming of speech are measured by three tambours. A cap of spring steel is adjusted to the head and braced from the collar bone so as to hold the apparatus perfectly rigid. From this frame is suspended a double "L." On the base of each "L" is located an adjustable tambour. A lever fits under the chin, so adjusted that it follows the movements of the lower jaw exactly.

The laryngoscopes, which have been used heretofore, we have found unsatisfactory, for all that can be measured by a rubber diaphragm pressed over the larynx are the movements perpendicular to the neck, and these are insignificant as compared with the parallel movements. The instruments we are using at present consist of a "U" which fits tightly against the larynx and records through a lever, just as in the case of the chin movements.

Most investigators who have attempted to record the movements of the tongue have used a rubber bulb or bellows. This

is unsatisfactory, for any compression of the bulb against the roof of the mouth causes a disproportionate record. Accordingly, we have arranged a silver mouthpiece which fits the roof of the mouth; a diaphragm is stretched across the bottom of this so that the slightest movement of the tongue is recorded, no other movements, such as the closing of the jaws, can affect the record.

The time is taken in seconds, twentieths and one-hundredths of a second, as desired. A key is arranged to note on the smoked drum each time the patient says a word, so that the material read may be written in the correct position with regard to the movements that took place simultaneously. We thus have eight records taken at one time, which is the maximum of possibility and desire.

The material used during the tests is selected for its emotional content, interest, complexity of phraseology, etc. The more strictly psychological part of the work has not yet definitely taken shape. We may state, however, in brief somewhat of the plan.

It is known generally that the stutterer usually speaks well when alone, that he sings without stuttering, and that he recites and reads better than he converses. On the supposition that "the set of the mind" (the *Bewusstseinlage*), the particular attitude or atmosphere under which he is speaking, is a powerful factor in speech, we propose to create artificial sets, or attitudes; and mark the effect on speech.

We are selecting a group of phrases difficult to read; we shall try the stutterer and normal person with this test.

The question of mental imagery is at present so uncertain that we think it inadvisable to attempt the use of any set tests for this purpose. We do propose, though, through introspection and measurement of the time reaction, to ascertain, if possible, whether the adequate stimulus from the cerebral center is lacking when the patient stutters or whether the difficulty is a purely muscular one. The latter question seems hardly worth the asking, yet the former is so hard of solution and experiment that it is most vexing. The efforts to introspect our speech process are almost futile, yet we are largely dependent upon this method. And as far afield as some of the recent efforts to locate an absent visual or auditory image have gone, they are, perhaps, efforts in the right direction.

In our practical work in the correction of speech defects at the Vanderbilt Clinic our procedure is more along psychological than physiological lines, for the stutterer, although we are well aware that even these measures avail very little where it is necessary for the patient to have, among other things, a complete change of environment, a correction of posture, physical training, respiratory gymnastics, articulation exercises, removal of nasal obstructions, internal remedies, etc. The facilities offered in a large clinic for attention to the vision, hearing, mouth, nasal deformities, nerves, etc., make the work in the correction of speech defects as near ideal as can be reached, and it is under these conditions that four thousand speech cases were treated during the year 1915-16.

From the medical standpoint we might consider the disturbances of speech, dysarthria, just the same as the neurologist distinguishes the gaits and tremors that are characteristic and diagnostic of the various paralyses, for these disturbances of speech exhibit peculiar forms and expressions. The forms and expressions that these physical conditions take on may be aggravated by organic defects, such as paralyses of the breathing muscles, of the vocal cords, of the throat or face muscles; severe contractions and spasms of the breathing muscles; inactive muscles; defective teeth; defective palate; jaw malformations; tongue-tie; nasal and throat obstructions; imperfect development of the sense organs; impoverished blood systems; shocked nervous systems, etc.

In our experience at the clinic we are able to see not only the patient, but also his parents and relatives whose conditions help to give us a clearer idea of the patient's defects, and we have thus been able to note that hereditary diseases among school children are, of course, prevalent and are often causes of speech defects. If the instructors of these children had a slight knowledge of the symptoms of these diseases the correction of the speech difficulties would be somewhat easier. When nerve disorders that are evident in most children with speech defects are observed, the teacher should know that he must send the child to one of the many neurological clinics that exist in all large cities in connection with authentic hospitals. For suspected nose and throat troubles that may be stubborn factors in the correc-

tion of speech defects, the laryngologists at the clinics should be consulted; for the anemic child, the physician who practices general medicine must be seen, and so on, for all the different disease symptoms that occur. No progress can be made with the correction of speech disorders until the physical condition of the patient has been thoroughly diagnosed and prescribed for; and the diagnostic clinics for this purpose established in different sections of our large cities should be a part of every system for caring for public hygiene.

It often happens, however, that the physicians find no difficulty other than the speech defect and yet as one progresses with the diagnosis of the patient from day to day he feels that there is some real difficulty, some disease, behind the anomaly of the speech process. When such is the case there is left but one procedure: Watchfulness. There may be some consolation in the fact that speech disorders are not the only diseases which seem to be purely functional—for other motor mechanisms are often disordered. Hysteria and psychasthenia give rise to a most varied and interesting collection of paralyses and maladjustments which are known to be purely functional and psychic. Among the conditions most difficult to correct we might mention hysteria, diffidence, discouragement, sadness, sensitiveness, stubbornness, mental and moral disturbances, all of which are accompanied by an exhausting, straining, uncontrollable lack of co-ordination, which shows itself oftentimes in physical starters, such as twists and twitching of the head or face, or arms or legs, or breathing muscles. In all the diseases the method of procedure is that of analysis and descriptions of the symptoms—the task of psychology.

As medical science has progressed, it has given ever wider consideration to this branch of its work until it has developed into an independent profession. And when speech cases are met—as is often the case with stutterers—where there is pronounced lack of interest in anything, a dejected, melancholy attitude, or that reverse condition of hyper-excitability, or an expression of unusual emotion of fear or timidity, it is well to enlist the aid of a psychiatrist.

The peculiar symptoms of the speech defective have led to various descriptions. He has been described as having a diseased

personality, or, as the psychoanalysts have put it, he is suffering from a psychic complex. Whatever one's attitude be in this regard it is certain that the teacher can accomplish much by careful observation and patient instruction. Not the least of the things to be done is to remove any factors from the patient's environment which tend to make him timid or discouraged. The most ingenious and unsuspected attempt may secure his interest. It should be constantly borne in mind that persons of this temperament are usually amenable to suggestion, and there is nothing more effective in the therapy of such cases than the influence of a strong and impelling personality: courage and assurance are "catching." Often this is best gained by bringing together for instruction a number of patients suffering from the same defect, for as a rule the most hopeless stutterer will speak well before a class of fellow-stutterers.

Whatever else one may strive to accomplish, confidence in the method of procedure on the part of the patient should be the first goal-post, for here, if anywhere, the correct mental attitude is the most important part of the journey to success.

The necessity of attempting to solve the problem of speech defects shows itself in the following facts: (1) Speech disorders are common and serious; (2) they are often the concomitant of hereditary disease; (3) they often produce nervous disorders; and (4) they handicap many for life.

Speech disorders should not be allowed to be common and serious. If the parent has not discovered that the child's speech is defective and it is sent to school with defective speech, whether resulting from negligence, disease, fear, fright, or conflict of language, it is the teacher's duty to at once discover the defect and, if unable to give remedy himself, to see that the child is sent where it can be helped. Speech training is a most important aid in moral training, for the relation of speech to thinking, the substitution of good habits for bad, self-criticism, self-mastery, self-realization, development of will power, all bring about a conscious control. The fundamental technique of speech without its technical terms should be taught to all children in order to overcome self-consciousness. It should not be necessary to go to a teacher of elocution or music to learn that tongue consonants are made with the moving of the tongue and not the

jaw; nor to the teacher of music to learn that the mouth must be open to produce good round sounds.

The nervous disorders produced by speech defects might be averted by the care of the infant; kindness and sympathy and help to the foreign child first learning English, and calmness and slowness and helpful manner to the little ones who have just left the home surroundings to enter school life.

Where speech defects have been left uncared for and the poor habits of speech have persisted for years, the handicap is indeed great. In many instances the whole character becomes morose, introspective and cynical; in others, whose handicap is even more excessive it often interferes with education itself and the afflicted one goes through life in ignorance, too ashamed to ask for help and too weak in will power to help himself. Many young men fail to succeed in business because their speech interferes with progress; many young women become victims of hysteria for the same reason. In order to help these disorders we must train teachers who will be living models of correct speech, as well as object lessons in their own characters, and their training in the subjects related to speech-physiological, experimental and educational psychology, physics (sounds), phonetics, gymnastics, music (rhythm), and elocution should be well grounded.

Foremost among the physical causes for defective speech is a poorly developed sense of hearing. It is well known that a child who does not hear will not, of its own accord, learn to speak.

Speech is essentially a matter of imitation. If one hears poorly or incorrectly he will naturally speak poorly or incorrectly. That this is so is shown by the fact that certain persons of defective speech need no other correction than to be placed near the person speaking, or an instrument by which the sound is intensified.

This deafness may be caused by a congenital defect in the structure of the ear and in such cases an operation will sometimes be helpful. Partial and sometimes complete deafness has been caused by adenoids, swollen tonsils, abscesses and other obstructions in the air passages. Removal of the obstruction, if it is really an obstruction, will nearly always improve the hearing

and, through it, speech. There is, however, too much haste on the part of some physicians and nurses in condemning the tonsils, which they hold responsible for defects with which they are not connected. Too many unnecessary operations upon these maligned organs are daily performed and many nervous shocks are due to them. Unless the tonsils are diseased it is not necessary to remove them.

Quite frequently the trouble lies in the tongue itself. Many children are born tongue-tied, but a slight incision by an expert will remedy this. Occasionally we come across people whose tongue muscles are under-developed through lack of exercise, or some who have not sufficient control of their lingual muscles. The conscientious application of tongue gymnastics will do much in effecting a cure.

Another prolific cause of indistinctness and incorrectness of speech is rigidity of the jaws. There are cases in which the jaws have been so rigid that it was painful to open the mouth beyond the extent ordinarily required for mastication. This leads to what is known as mouthing of words. The voice does not carry and the speech is scarcely understandable. Frequent practice in relaxed jaw movements will eventually eradicate this condition. There are also some whose mouths are undersized. This prevents the mouth from performing its proper function in the regulation of the overflow of the breath. In cases of this kind the remedy lies beyond the reach of the teacher, but even then muscle exercises are most helpful.

Congenital malformation, such as high-arched palate and overlapping jaws and irregularities in the teeth may be greatly helped by orthodontia and in diagnosing cases of speech defects this important fact should not be overlooked. Orthodontia, or the art of regulating or correcting malpositions of the teeth, has developed into a distinct specialty of dentistry, to which many dentists devote their whole attention, and the results obtained by those who have the necessary mechanical ingenuity and ability are extremely gratifying. It is unfortunate that such special treatment for irregularities of this sort is so expensive, for many clinical cases of lisping might be materially helped by the orthodontist if the children of the poor could go to him.

An investigation by the health authorities of New York City recently revealed the fact that seventy per cent of the city's school children had very poor teeth—decayed, missing or malformed. Think what that means, considering the child's speech alone! In nearly all of these cases the timely formation of the habit of using a tooth-brush would have avoided such trouble. The teeth constitute an important organ of speech. Without teeth it is impossible to enunciate distinctly the dentals and sibilants, or to control the flow of breath properly. We are all aware of the indistinctness of speech which characterizes the conversation of an elderly person who has lost most of his teeth.

Congenital cleft-palate and other deformities of the mouth may be corrected either surgically or mechanically. The health and comfort of the cleft-palate and harelip patient is today being brought about by the surgeon and the dentist and consequently it is possible to improve both the voice and speech. When there is a lack of tissue necessarily a shortening of the uvula and a stretching of the soft palate result from an operation which does not permit of an improvement in speech. In such cases a prosthetic restoration of the tissue undoubtedly gives better results. Such artificial restoration of lost or missing tissues is well described in a paper read by Dr. Vethake E. Mitchel, before the Dental Association of Pennsylvania in May, 1916, and published in the "Dental Cosmos," February, 1917.

Hemiatrophy of the tongue, from whatever cause (bulbar palsy, anterior poliomyelitis, encephalitis, etc.), is another cause of defective speech. Weakness of the muscles of the tongue produces indistinctness and inability to pronounce certain letters, especially those requiring the use of the top of the tongue. The movements of the tongue are clumsy and the soft palate does not perform its proper functions. There is often an accompanying weakness of the lips which do not perform their proper functions. There is often an accompanying weakness of the lips which does not permit whistling. This cause of speech impediment is often overlooked and the patient is considered dull and even lacking in intelligence because no apparent reason for such negligent speech is evident.

Nervousness is a great cause of speech troubles. The stuttering so often encountered is frequently no more than the symp-

toms of a generally poor state of the nervous system. Sometimes it manifests itself as the result of some shock; not infrequently it is the after-effect of some illness; occasionally malnutrition, overwork, lack of sleep, and too rapid growth are the roots of the trouble. In such cases the nerve specialist must be consulted along with the speech specialist in order to give the necessary tonic that will brace the system to adjust itself to the work of the corrective exercises for speech.

The congenitally deaf who learn to speak orally do not develop the disorder or speech defect known as stuttering or stammering, because they are dependent upon the visual or kinaesthetic areas for their speech cues. Moreover, the congenitally deaf who learn to speak orally are usually under no special speech strain, and, as pointed out by Gutzmann, they learn to speak while they are learning to understand speech. They have, therefore, comparatively little to say, and they are specifically taught how to say it.

Indeed we could multiply indefinitely the physical causes of poor speech. It might, with some truth, be said that we speak with our whole bodies and that trouble with any part of them has some effect on the speech. This may be seen the better when we realize that gesture was the means of intercommunication of ideas long before oral language was developed. Gesture by all parts of the body is the most universal language today.

Of late years there has been propounded the theory of the localization of brain function. In fact, it has now progressed beyond the state of theory for it is a scientifically proved fact. According to this theory certain bodily functions are controlled by definite parts of the brain. Broca's convolution is the name given to that part of the brain which controls the organs of speech. This brain center is present only in human beings. Post-mortem examinations have revealed the following facts:

1. That this brain center is very poorly developed in people who have been deaf mutes since early childhood.
2. That it is better developed in people who have suffered loss of speech later in life.
3. That it is well developed in those who have never suffered loss of speech.

Now, it stands to reason that, if there is anything the matter with this brain center, there will be something the matter with

speech. Cases have been recorded where there was no apparent reason for a person's inability to speak, but by means of surgeon's knife operations on the brain have been performed which have removed the cause of this inability.

Mott says that neither vocalization nor articulation are essentially human. Many of the lower animals, e. g., the parrot, possess the power of articulate speech, and birds can be taught to pipe tunes. The essential difference between the articulate speech of the parrot and the human being is that the parrot merely imitates the sounds; it does not employ these articulate sounds to express judgments.

In considering the relation of the brain to the voice we have then not only a physiological, but a psychological problem to deal with. Since language is essentially a human attribute, we can only study the relation of the brain to speech by observations on human beings who during life have suffered from various speech disorders and then correlate these defects with anatomical changes found in the brain after death.

A French physician, Marc Dax, first observed that a disease of the left half of the cerebrum, producing paralysis of the right half of the body (right hemiplegia), was associated with loss of articulate speech. This observation led to the establishment of the most important fact in connection with speech, viz., that right-handed people use their left cerebral hemisphere as the executive portion of the brain in speech. Subsequently it was shown that when left-handed people were paralyzed on the left side by disease of the right hemisphere, they lost their power of speech. But the great majority of people are born right-handed, consequently in the great majority the left hemisphere is the leading hemisphere; and since probably specialization of function of the right (dexterity) limbs has been so closely associated with the other instrument of the mind, the vocal instrument of articulate speech, the two have now become inseparable.

It is impossible to tell just what has determined the predominance of the left hemisphere in speech. There is no adequate explanation. It can only be said that in the long procession of ages, evolution has determined right-handed specialization as being more advantageous to the progress of mankind than ambidexterity. And in this way right-handedness has become an in-

herited characteristic in the same sense as the potential power of speech.

Left-handedness in a child is then one of the etiological factors to be dealt with. If born left-handed, the child uses the right hemisphere speech centers, and if allowed to continue the use of this hand he will have no disturbance in the hemispheres; but if constant nagging and correcting and insistence upon the use of the right hand is long continued, a speech disturbance may be produced with those children who are so predisposed.

It was in 1863 that Broca showed the importance, in all right-handed persons (that is, about 95 per cent of all human beings) of the third left frontal convolution of the brain for speech. When this is destroyed by disease, although one can understand what is said, and can understand written and printed language, the power of articulate speech is lost.

Lesions injuring any part of the area of the left hemisphere of the speech zone cause speech defects. All neurologists admit this, but there is still a question under discussion whether the destruction of certain limited regions of the superficial gray matter is the cause of different speech defects or whether they are due to the destruction of subcortical systems of fibers, which lie beneath this cortical speech zone.

Dyslalia, or stuttering, is only one of the many speech defects, but pseudolalia and alalia will be left at the door of medicine and we shall concern ourselves with the theory and practice of those defects that come to the teacher for help.

Mental and moral, or psychic causes of speech defects. Perhaps 90 per cent of the ills we suffer are due to carelessness. While this statement is not equally true in regard to speech defects, it is nevertheless a fact that a large number of cases of defective speech could be avoided entirely if proper care were exercised.

Of course, we all know, but do not always remember, that children's minds are more active than is usually realized. Thoughts come rushing to them continuously, but unfortunately their command of language does not keep pace with the development of their thinking powers. Let us ponder for a moment upon the consequences of this condition. What happens to you when you have a thought which you desire to express, but can-

not find the exact words in which to clothe it? You hesitate, you become impatient, you use a number of meaningless interjections and sometimes you even stutter. Now, consider the children, in whom the disparity between thought processes and expression is even greater than it is with you. There you have a prolific cause of stuttering, especially with children who are predisposed to nervousness. When a stutterer wishes to speak, the thought of his previous failures occurs to him and he fears or knows that he will appear ridiculous to those before whom he is speaking. This element disturbs his mental condition. He is seized with a violent emotion, that may be described as stage fright before a single person. Embarrassment, shame, fear, etc., express themselves in his face and often disturb his mental actions, so that he cannot think clearly. The emotion may make him absolutely speechless, as in the case of many people who cannot say a word when introduced to strangers. Or it may make him stumble over his words. Naturally he stumbles in the way he is forced to by the physiological mechanism of speech, namely, with stuttering cramps.

This disturbance of mental action during the fright stage may produce a kind of intellectual paralysis. One patient, for instance, was often unable to answer a question, not, as he said, because he was afraid of stuttering, but because the requirement of answering actually produced such mental confusion that he could not think of the answer. This habit had become so thoroughly formed in another patient that any excitement whatever might render him unable to think. One stutterer explained this mental paralysis when asked to give his name or any exact information, as resulting from the fact that he is overwhelmed by having someone depend upon him for information that he alone can give. Another stage occurs not infrequently where the stutterer is no longer embarrassed by his defect; it is of course obnoxious to him and he would like to be rid of it, but the fright stage has disappeared.

In many cases defective speech seems to be associated with a peculiarity of character. This cannot be attributed entirely to the presence of the defect. In one case in our experience the child had previously developed a condition of nervousness which had become very extreme on account of lack of training in self-

control. The stuttering habit, engrafted on this, became very violent. In another case the stuttering was associated with slowness of thought. On the other hand, stuttering may be caused by a multiplicity of thought. The cause at once suggests the remedy. When young children hesitate from inadequacy of verbal power, stop them at once. Tell them to think what they are going to say before they say it. Insist that they say it slowly and with continuity. In reading, insist that the child read the sentence or paragraph to himself before reading it aloud. If he stumbles, stop him and make him begin again and see that he knows every word before he reads it aloud.

Children are infinitely more emotional than adults. It has been said that the progress from birth to old age is marked by a constant diminution of the emotional powers. When you are under the influence of your emotions your speech is affected. For instance, how well known are the expressions dumbfounded with surprise, inexpressibly delighted, speechless with grief. Multiply a hundredfold the influence of the emotions on your speech and you will approximate the influence of the emotions on the speech of children. Conditions which do not arouse your emotions in the least will stir those of a child to the utmost. It is not unlikely that in a good many cases of defective speech, we must seek a cure in the proper training of the emotions—self-control.

It might seem strange that there is a moral basis for defects of speech. We do not mean that immoral persons are always defective of speech, but we do mean that a person's defect of speech may sometimes be caused by a deviation from the norm of morality. Have you ever tried to tell a deliberate falsehood? Were you ever confronted by a situation in which you wanted to find an excuse for something wrong that you had done? Unless you had rehearsed your statement beforehand, how did you speak? Now consider the child who is constantly doing the things he is forbidden to do. Think of the imagination which makes the most impossible situations seem true to him. He knows that he is going to be cross-examined and he realizes that he is likely to be judged as unworthy. He is anxious to remain in your favor, so naturally his speech will be affected.

It is well known that at the age of adolescence profound changes take place in the child. Sex-consciousness comes into

existence. Social practice has tabooed all discussion of this question of adolescence and the result is that the child is bound to maintain silence on all things sexual. Soon he (not infrequently she) indulges in practices which are of untold injury to the nervous system and stuttering is very often the result. The periods at which stuttering most frequently takes place are at the beginning of school life (fear) and at the adolescent age (sex consciousness); at these periods many children that have not before stuttered acquire the habit.

Fear is probably the most dominant characteristic of the person afflicted with a speech defect. The fear of the patient usually originates in his embarrassment at not being able to talk and one who has not experienced the chagrin attendant upon the inability to perform this apparently simple psycho-physical act, can scarcely realize its full significance. Some claim that fear is the sole cause of stuttering and that the affection should be classed with the phobias; others, however, claim that fear is largely the result of stuttering and it may afterward become, in some cases, a secondary causal factor, as it is certainly one of its severest complications. This subject of fear is opening up a large field for investigation and it is hoped that in the near future we may be able to add some valuable material upon its solution from our experimental laboratory.

As we have seen anatomically and physiologically, the central speech mechanisms are closely related to the higher intellectual centers of the brain, and that they are under their direct supervision and influence, but not entirely under their volitional control. Willingness to speak merely sets into operation other complicated cerebral processes, which finally lead up to the fact itself, and any weakness in the chain of cerebral processes employed in speaking may result in some one of the various forms of defective speech. Scientific training tends to bring the processes of speech more and more under control of the will, and therefore, it should be employed as a prophylactic measure in those children showing a tendency toward faulty speech development; always remembering that in the affection under consideration, more than in most others, an ounce of prevention is worth more than the proverbial pound of cure.

THE AIMS OF A BEGINNING COURSE

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IT may as well be acknowledged at the start that certain conditions make anything like an absolute agreement upon the aims and activities of a beginning course in Public Speaking for college students not only impossible but inadvisable. Public Speaking as a science to be studied and investigated and as an art to be appreciated, practiced, and perfected is capable of such a wide range of specialization that differences in selection and emphasis are bound to exist with different teachers teaching under different conditions. That the conditions in our colleges and universities are not alike is self-evident. The preparation and spirit of students, the attitude of the faculty and the influences of administration, and the training and interests of teachers are not the same. We can hardly expect a teacher whose chief preparation and teaching experience have been in debating to emphasize voice development and the correction of speech defects; nor one whose specialization has been in the presentation of the drama to emphasize extempore speaking. Neither should we expect one who is teaching a required course for students of engineering, agriculture, or law to make this course the same as a beginning course in a college of liberal arts where well developed advance courses in Public Speaking exist. About all we can hope for is by an open-minded, tolerant interchange of ideas to enlarge our interests and increase our usefulness to the students who come under our influence. In this way a fuller measure of understanding and agreement concerning the aims and activities of a beginning course will be reached.

If we are to make any progress in our attempt to outline the aims of a beginning course we must have some definite beginning course in mind. Let us assume that this beginning course is a free-for-all general-purpose course in a college of liberal arts, that it is the first and only course that may be taken without previous classroom instruction or special permission, that it is completed in a single semester or term, and that it may be supplemented by subordinate or secondary courses to meet the needs

of special groups of students. To make this idea clearer let us examine the following plan:

A BEGINNING COURSE WITH SUBORDINATE COURSES

1. General purpose course for liberal arts students.
(All students beginning work in Public Speaking in the college of liberal arts would come to this course for enrollment or for classification in other courses.)
 - 1a. Shortened or modified course for students of Law, or Engineering, or Agriculture, etc.
(In some colleges this course would take the place of course 1.)
 - 1b. Speech correction and vocal development.
(For students who need special instruction and training in speech production. Required in some cases with, or before, course 1 as a prerequisite for advanced courses. May be used as a laboratory course for the training of teachers.)
 - 1c. Pronunciation for foreigners.
(May be required before, or in connection with, course 1.)
 - 1d. Etc.

Let us limit our consideration of aims to course 1, the general purpose course for liberal arts students.

In order to understand more clearly the general purposes of such a beginning course let us examine the following partial outline of the field of Public Speaking:

A beginning course should emphasize the aims of Public Speaking as an art rather than its aims as a science. It should seek personal power rather than information as its chief end. Its object is not to carry on studies and investigations for the satisfaction of mental curiosity, but to give to each student increased power in the use and appreciation of effective and artistic speech. Such knowledge as is necessary for the immediate development of this power should be presented in this course, and to some extent information that will serve as a foundation for future development or as an inspiration for further study of both the science and the art of Public Speaking may well be introduced where time will permit, but the temptation to be led away into the interesting but inapplicable information found in History, Rhetoric, Psychology, Anatomy, and Physics should be held in check in a beginning course.

The following diagram-outline of the aims of a general purpose beginning course for students in a college of liberal arts needs much elaboration to make its suggestions clear and empha-

Public Speaking	As a Science	Aims	To inform	For mental satis- faction
			To investigate	As a background
		Studies and Investiga- tions	To cultivate	Mental powers
			Historical	Orations, orators, plays, actors, theatres, etc.
			Critical	Teaching meth- ods, etc.
			Educational	Theory of sound Acoustics Experimental phonetics
			Rhetorical	
			Philological	
			Psychological	
			Physiological	
	As an Art	Aims	Anatomical	Conversation
			Medical	Teaching
			Physical	Story-telling
			Architectural	Speech Making
			Etc.	Debates
	Activities	Interpretative speaking	To inspire	Orations
			To liberate	Sermons
			To give power	Lectures
			Creative speaking	Reading aloud
				Declamation
				Oral interpreta- tion
				Impersonation
				Acting

tic. This elaboration, however, will be left to those readers who take the trouble to think upon these things for themselves. The items marked with a star (*) are regarded by the writer as worthy of special consideration by the reader. Very much is suggested in this outline that cannot be fully realized in a beginning course, for (the aim of such a course should be to point students in the right direction, to suggest to them the ideals of personal attainment towards which they should move, as well as to try to bring them to some higher degree of understanding and achievement.) The test of a successful beginning course is found not only in what each student knows and can do, but also

in what direction and with what certainty he is moving. For this reason it becomes important that he should be given an ideal of attainment beyond his immediate realization. The general purposes of a beginning course as suggested in the following analysis are (1) to give each student a strong desire for speech power as a personal possession, (2) to liberate his creative, appreciative, and expressive impulses, and (3) to give him opportunity for practice under intelligent, sympathetic criticism and helpful instruction. The third point includes the first general purpose stated in the following outline:

AIMS OF A BEGINNING COURSE

<i>Purposes</i>	<i>Aims</i>	<i>Objectives</i>
I. To Inform	1. To give a vision of the possibilities of Public Speaking as a science to be studied and investigated and an art to be practiced and perfected. 2. To give a background for self-development and for judgment of speech habits and arts.	*1. A clear outline of Public Speaking, its educational and personal objectives. 2. Some knowledge of platform speaking and oral expression. *3. A spirit of self-cultivation in oral expression and speech arts. *4. Enthusiasm for excellence in oral expression and speech arts.
II. To Inspire	3. A desire for speech power. 4. Pleasure in the effective and artistic use of speech by others.	*5. Stronger initiative in getting ideas. 6. Freer action of imagination and personal identification.
III. To liberate	5. To set free creative impulses. 6. To set free appreciative impulses. 7. To set free expressive impulses.	*7. Self-control before an audience. 7a. Freedom of voice and action.
IV. To give personal power	8. Power to create speeches. 9. Power to appreciate speeches and literature. 10. Power to share with others. (In both creative and interpretative speaking.)	8. Readiness in using ideas. 9. Sensitiveness to the best in speeches and oral literature. *10. Direct, intimate communication. *a. Direct key and melody.

(Continued from bottom of second column.)

14. Improved vocalization.

*a. Correct formation and easy combination of speech sounds.

b. Clear, easy enunciation.

*c. Distinctness without noise.

*d. Power without loudness.

e. Enriched resonance.

f. Purer, clearer tones.

*g. Rhythmical ease in speaking.

*h. Better control and co-ordination of all the parts of the speech producing organ.

*b. Direct eyes and action.

*c. Personal touch.

*d. Mental control over emotions.

11. Clear, expressive communication.

*a. Distinct enunciation.

b. Correct pronunciation.

*c. Proper grouping.

*d. Discriminating emphasis.

*e. Sensitiveness to expressional variety.

*f. Utterance of ideas rather than sounds.

g. Orderliness and continuity of thinking.

*h. Variety in moods.

12. Forceful, persuasive communication.

*a. Intense, personal realization of thought as it is being expressed.

*b. Continuity of thinking while speaking.

c. Genuineness.

d. Spontaneity.

e. Pleasing vocalization.

f. Attractive manners.

*g. Steadiness of eyes.

h. Keen interest.

13. Improved personal traits.

a. Favorable physical appearance.

b. Good manners and habits.

*c. Improved disposition.

*d. Better relation towards an audience.

*e. Better self-respect, confidence, hope, ambition, initiative, etc.

AN EXTENSION COURSE IN SHORT SPEECHES

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THE course of which I write was offered under the Extension Division of the University of Utah, and was advertised as "Public Speaking for Business Men." On the night of the first meeting, four men appeared. Of the four, one wanted "voice training," one stammered, and wanted a course particularly suited to his needs, and the other two didn't know what they wanted. They did know that they had difficulty in speaking in public, which was hopeful. If only more people who do have this difficulty were to recognize the fact, the long-suffering public in question would have cause for rejoicing! I had some pet ideas on the case, and the unsettled minds of my masters gave opportunity, which I might not otherwise have had, of giving them what I chose. First of all however, I stated that at least twelve men would be necessary for the course, and that we would meet the following week for a definite organization.

On the night appointed I was somewhat surprised to find my necessary dozen exceeded by three. I started with a discussion of the purposes of the course, and something of the means of accomplishing those purposes. I made clear that short speeches and short speeches only were to be worked on in the course, and that I wanted talks on anything the members considered vital. This meeting was on Wednesday night. The class was scheduled to meet twice each week, on Wednesday and Friday.

Our meeting on the following Friday was certainly interesting. There were many excuses and explanations, but they served only to delay the starting of the program of speeches. Of these speeches I need say nothing in detail. Here were men in various walks of life, between the ages of thirty and fifty, making speeches such as should come only from boys in the grades. Quite generally they had no idea of what they were saying, and to be sure they gave no thought to making the audience aware of what they were saying. Three of them went so far afield they simply had to stop. Certainly no one could doubt that there was considerable opportunity for development.

I had explained that I believed the most practical thing we could do was to spend our time on short occasional speeches, of the types which the man of affairs would be called on to make. To that end I planned to have the next program deal with announcement speeches, the nature and scope of which I explained. The speeches were limited to three minutes, and each speech was to be divided roughly into two divisions, the one concerned with the facts in the announcement—time, place, charge, etc., and the other to consist of an appeal for attendance. It was suggested that we would also discuss whether it is better to announce the facts first, then give the appeal, or to make the appeal and arouse curiosity before giving the facts. Each man was asked to defend the procedure he used in his speech. I may explain that I chose the announcement speech first merely because I regard it as the simplest of the various types we planned to study.

When the program came the following week, it showed a distinct improvement over the first speeches. To be sure there were many difficulties. Most of the "appeals" were not calculated to move a rebellious throng, and some who gave their appeals first forgot to give the announcement, much to the amusement of the other members of the class. But on the whole I regarded the program well worth while because there was improvement. It was clearly evident that the men were sincere in their efforts, and that instead of being opposed to criticism they displayed a rare eagerness in coming back for more. I gave very little criticism myself, but at the conclusion of each speech I called upon various members of the class to give criticism. At first it was given somewhat reluctantly, but as the course continued it was given freely and taken in fine spirit. Let me say here to objectors to the system that in the main the criticisms dealt with fundamental problems. There were, of course, one or two in the class whose criticisms invariably dealt with unimportant details to the utter exclusion of the much more evident fundamentals. But the suggestions came from members of the speaker's audience, with the viewpoint of the audience kept throughout, an audience that was interested primarily not in criticism but in improvement.

The following meetings were given to study of other types of occasional speeches, with the time limit extended to five minutes. In some instances this time limit was even more ex-

tended, but in the main an attempt was made to have the speeches intensive rather than extensive, with the subjects limited in accordance with the time limit. No definite text was used, but access was had to a great many compilations of speeches in the City Library.

Of particular interest, I believe, will be the study of the after-dinner speech. This type was reserved for the last. To add to the realistic atmosphere I suggested that we meet at six o'clock instead of seven and have a supper together, after which the toasts should be given. The men were very enthusiastic over the idea, and planned for quite an elaborate dinner at one of the prominent hotels in the city. I selected one to act as toastmaster, and asked that he name the occasion for the dinner together with the speakers and their subjects. That evening when I heard a successful program of the most difficult type of occasional speeches from the lips of men whose faltering speech of some ten weeks before had astonished me, I had a feeling of satisfaction that was in itself a reward for whatever I had done to assist in the evident improvement. The evening was so thoroughly successful and enjoyable that another banquet, the last meeting in the course, was arranged for the following week. Suffice it to say that a splendid dinner, a series of good speeches, and frequent expressions of satisfaction on the part of the men who felt keenly the fact that they had accomplished to a very great degree the thing they had set out to accomplish, made a fitting close to what was certainly the most enjoyable and probably the most valuable class I have ever conducted.

There is no doubt in my mind that there is a need everywhere for just this sort of thing. Certainly the possibilities are tremendous, for men everywhere are bewailing the fact that they are unable to take the floor among their associates and express themselves properly. And despite the verbose advertisements on "How to Become a Convincing Talker in Ten Evenings at Home," I hold tenaciously to the theory that the only way to make a talker is to make him talk. These men want to talk. They have the advantage over the average College student in that they have something to say. All they need is someone to give them a little organized assistance. Certainly it is a field that even our already overworked teachers of Speech should no longer neglect.

PUBLIC SPEAKING IN A MILITARY COLLEGE¹

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PUBLIC SPEAKING in a military college is governed by conditions that are not found in any other type of school. In the first place, the organization of a military school differs from that of a civilian college. Everything points to military efficiency and preciseness. Each member of the staff of officers has his own duties. There is no over-lapping—no conflict. He is held responsible for his task, and there it ends. If he fail in the discharge of his duties, even of the minor kind, he has not measured up to the requirements of the position. The same holds true of the cadet.

Every hour of the day, from reveille in the morning until taps at night, is crowded with appointments. Time does not hang heavy on one's hands. The entire college personnel is governed by rules and regulations that apparently take away all opportunity for initiative. The individual is submerged in the system; his desires and volitions are subjected to the prescribed schedule of the day. He is constantly under orders from superiors. He supinely surrenders himself, body and soul, to the mercies of a machine.

Unfortunately, too often the civilian believes this view to be the correct one. He pictures men in uniform, packs slung, rifles over their shoulders, marching and counter-marching; now halting and marking time, now executing squads right, and then repeating the movements over and over again, until the whole battalion moves with machine-like exactness. Such a picture smacks of Prussian militarism. It seems to suppress all expression of self-government. Men cease to be humans, and become mere automatons.

Looking the situation blankly in the face, without taking into consideration the larger aspects of the problem, the consensus of opinion would hold that the military school is poor soil for a flourishing, healthy, and vigorous department of Public Speaking. For Public Speaking aims at the highest expression of

¹ Given at the Eastern Conference at Princeton, April, 1920.

the individual. It seeks to bring out every latent talent and place it at the command of the speaker. Through the cogency of the spoken word it attempts to develop in the student those qualities which help to mould leaders. It gives a certain keenness and alertness to the mental powers. A man trained in Public Speaking becomes a master of circumstances; he influences the wills and actions of others. Through his sincerity and truthfulness he counteracts vicious tendencies and refutes fallacious arguments. He is, in every sense of the word, a preacher of truth and righteousness.

All this, the military system in its very purpose appears to thwart. Men are carefully trained to react in concert to the word of command. Their hands and arms move together; their feet move at a certain angle; and their heels come together with a click. It is all painfully mechanical. In the long gray line one man blends into the next. There are no distinguishing characteristics that break up the composite into its elements.

But this picture is not true to perspective. It represents a distorted, one sided view. The primary object of a military school is not to turn out army officers, but rather to turn out men who will be leaders and champions of right and justice. It is all well and good to train leaders for war, but it is vitally more important to develop men first. In fact, this is the only defence a military institution has today. And if it fail in this, it has failed in all. The system is used as a means to an end. Through its operation the young man is taught to obey. He learns to restrain himself, to hold in leash those tendencies which if given free rein mean failure, ruin, and degradation. He learns the value of developing and making strong his physical being in order that he may be better fitted for the work of life. He appreciates the worth of time, and he puts every hour of the day to some account. He is punctual in keeping appointments, and prompt in carrying into execution all helpful suggestions.

Surely, such a system, with so many positive qualities is able to render inestimable help to any Department of Public Speaking. Thus, the problem becomes one of ways and means, only, and apparently up to the present time the majority of military schools have failed to solve it. Even West Point has found it impossible to give any specialized training in speaking. So

many and so varied are the duties of the cadets that no time is available for work of this nature. Consequently there is strong ground for the assertion that army officers are not good speakers. Therefore, among military schools Pennsylvania Military College holds an unique place, in that ever since its founding Public Speaking has been a part of its scholastic life.

The collegiate calendar, which is divided into three terms, has the following catalogue appointments:

Fall Term:

Second Class Orations.

First Class Technical Essays.

Winter Term:

Second Class Technical Essays.

Third Class Declamation Contest.

Spring Term:

First Class Orations.

Through the operation of such a program every man of the three upper classes receives training in Public Address. It has already been indicated that the work is not elective. It does not depend upon the individual whim or caprice, but it demands the time and talent of each man. It is absolutely compulsory.

Some will contend that the obligatory feature is a decided drawback. That it drives certain men who have little natural ability and less inclination to submit themselves to a course of treatment entirely counter to their proclivities. The divine right of a man twenty years of age to make choices and to pass judgments is abrogated. But here again, obedience, the fundamental lesson which military teaches and the chief corner stone upon which it rests is brought into play. The cadet considers the Public Literary exercise as a part of his line of duty. He realizes very keenly that the Speaking Department has the backing of the military; and that any deliberate slothfulness on his part will be severely punished. In view of this fact it is not at all surprising that every cadet gives his best to the task at hand. He seriously and conscientiously tries to reap benefit and help from the course. Rather than looking upon it as a "bitter pill" he considers it a real opportunity; something that will be forever useful to him as a man.

Let me now trace step by step the various phases of the preparation for a Public Literary Exercise. I shall take for my example the Second Class Oratorical Contest. I have stated above that this is a catalogue event scheduled for the fall term. It is customary to have it about the middle of November.

As soon as the boys return in September the Department of Public Speaking passes out periodicals of the best type among the second classmen. They are requested to read carefully articles that possess interest for them. This furnishes them with some background to work with later. Of course, by way of caution, it is suggested that they pick out only those topics that have present day interest, live topics that are generally discussed, topics of pith and moment. The last suggestion helps them in their search; it more or less confines and limits the field.

Since it is necessary that the men should understand the purpose of the *Oration*, be familiar with its style, and the laws and principles governing its structure, the class is assembled the first Friday night of the term, and by means of the lecture method made acquainted with this new form of composition. The Friday night work, which continues for two or three weeks, is supplemented by special appointments with small groups of men. The rhetoric of oratory is studied, and some of the best modern orations analysed as to type and style.

The cadets are now ready to begin their own efforts. Each man is required to make an outline for his subject. This outline has to be approved by the instructor in Public Speaking before the cadet can begin the oration proper. As all the outlines are submitted at the same time very little delay is experienced.

After the outlines have been returned as satisfactory the head of the Department of Public Speaking, together with the heads of the other academic departments, designates a day for the writing of the orations. On that day the men in the class are excused from all other scholastic duties. An announcement is made to this effect, and from seven o'clock of the previous night until seven p. m. of the appointed day every member of the class is engaged in writing his oration. When the time expires the officer in charge of the work collects the manuscripts.

But someone may ask, "What if a man fail to hand in his manuscript?" In such a case, the officer makes out a report stat-

ing the nature of the offense and drops it into the department box. That night at retreat formation the Cadet Adjutant reads out the report before the entire battalion. If the boy is at all sensitive the publicity given to his delinquency will cut and wound his pride. He will in all probability determine to be prompt in the performance of duty in the future. But full punishment has not yet been meted out to him. Saturday when the merit roll for the week is made out the cadet finds the report, "Failure to hand in oration," after his name. The report, in itself, is enough to cut his record and lower his chance of promotion, but if there were a spirit of willfulness evident on the part of the cadet the report takes on a more ugly nature, and is considered sufficiently grave to warrant guard. Few cadets like the tedious tramp, tramp, tramp of the guard path. If he still neglect to carry the appointment one remaining way of breaking his obstinacy is left. He is placed under close arrest in his room. He is denied all the liberties and privileges of the cadet life until with a contrite heart and a humble spirit he has submitted the finished product. In fairness to the men it must be said that such extreme measures have never been found necessary. I have merely cited a hypothetical case to illustrate the power the system has put in the hands of the instructor. If the work is not forthcoming he has no one but himself to blame.

After having gone rather far afield let me take up the next step in the process. The orations have been handed in and reviewed; but before they are returned each man is called into a conference. In this conference his mistakes are pointed out and suggestions are made as to the means by which he may better his work. He is asked to make the needed corrections and commit the effort to memory without delay.

When an interval of two or three days has elapsed it is assumed that the cadets are ready for drill in delivery. All of this work has to be done at night. Schedules of the following kind are posted in the two barracks:

SECOND CLASS ATTENTION!

Schedule for Tonight

7:00-7:20 P. M.....	Cadet No. 15.
7:20-7:40 P. M.....	Cadet No. 54.
7:40-8:00 P. M.....	Cadet No. 87., etc.

The bulletin of appointments for the evening is followed by some legend that will catch and hold the cadet's attention. For example: "Hard, consistent work means success." "Do not give up." "There are no slackers here." "Are you giving your best to the work? If not—why not?"

No doubt you have noted that the cadets are assigned numbers. This is done in order to facilitate the military work. Thus every cadet becomes known by a number that sticks to him as long as he is connected with the institution.

After every member of the class has had his first rehearsal a new schedule is posted. This schedule is different from the one mentioned above in that there are two lists of appointments. The men in the first list who are asked to report to the assembly room to the instructor in charge have given evidence in their first drill that they are better prepared to go forward intensively with the work. In other words they represent the first selection. Opposite this list is a second one with the numbers of the cadets arranged in pairs. These are requested to report two at a time for drill. Each man delivers his oration to the other, and then they return immediately to their rooms to give place to the next pair.

A method of this kind possesses four distinct advantages. First, under its operation the evening study period is not interrupted to any great extent. The cadet reports promptly at the appointed time and at the end of the twenty minute period returns to his room. Secondly, every member of the class is reached once a day. No time is given for any man to slack in his efforts. Thirdly, by constant drill the man is hammered into shape. Even the man without natural ability in oratory, the man without grace or charm must make some response. Fourthly, a wealth of material is developed that can be used in the future.

As soon as the men in the first group round into form the drill period is shortened to ten minutes, and in the remaining time at the instructor's disposal men who before had been scheduled in the second list are transferred to the list of those who report to the instructor in person. By this means, the men selected for the evening exercise are not drilled to the exclusion of the others.

In view of the above statement the following data may prove of interest. In preparation for a recent Public Speaking event

it was necessary to train a class of thirty men. During a period covering four weeks two hundred and forty-five rehearsals were held. The men who spoke in public averaged nineteen rehearsals each, and the other men, five. This last figure does not take into consideration the fact that every one of the other twenty-two men, besides reporting to the instructor on five occasions, met every other night with a classmate for drill. If this fact were taken into account the average would be greatly raised.

At last the day of the oratorical contest has arrived. The eight men chosen to represent the class before the public have been notified. The others are to speak in the morning before the president of the college, the instructor in Public Speaking, and their class-mates. Therefore, immediately upon dismissal of assembly the class remains in the assembly room for the morning appointment. After the men have taken seats in the rear of the room the president of the college speaks briefly and pointedly on the value of Public Speaking to young men. He indicates clearly and forcibly the seriousness of the work, not only as a part of the college training, but also as a vital element in fitting men for the real struggles of life. These remarks are followed by the program. After the last man has spoken the entire class is called to the front of the room to receive words of commendation, and to learn the schedule for the day. At this time it is customary to make a general criticism of the work just presented. These comments are not intended to be personal. They only serve as helpful suggestions. This concludes the exercise for the morning. The members of the class are relieved from all duty for the rest of the day.

Three things distinguish the evening event from the speaking contests of other colleges. In the first place, no applause is permitted. By this ruling each contestant has more of a chance for fair play. We are all human, and even judges sometimes hear the plaudits of the audience so clearly that the appeal of justice is lost. Instead of resting the case upon its merits too often the inclination is present to cater to the verdict of the crowd. Many participants in speaking contests have been grossly wronged by such miscarriage of justice.

In the second place, the awards are not announced until the following morning. At that time the result is made known to

the corps by the president of the college, and to the friends of the institution, through the medium of the local newspaper. All pettishness and jealousy, all rancor and malice that might be manifested if the award were made immediately following the contest, are avoided. The heat of battle has cooled, the sharpness of the rivalry has lost its edge; sober afterthoughts, tempered with a spirit of moderation have taken control.

In the third place, as soon as the guests have left, the class is assembled in the corps dining-hall to enjoy light refreshments and to talk over the work of the day. The value of this feature cannot be over estimated. The class is brought together in an informal manner, all reserve is thrown off, and each one feels the spirit of the occasion. Under the leadership of the instructor in Public Speaking a discussion is opened on the merits and faults of the various speakers. The discussion is not limited to the evening appointments only, but it includes the morning presentations as well. Every man turns critic, not only of the work of his fellows, but also of his own work. In this way many worth-while suggestions are offered which nine times out of ten bear fruit. And what is more to the point each man is realizing the practical value of speaking. It begins to dawn upon him that it is a subject not bound up in symbols and inflection marks, but rather a subject which seeks to bring out the best expression of his manhood. After the discussion is brought to a close the next assignment is announced, and the class is dismissed.

I have attempted to outline by a concrete example the methods used by the department of Public Speaking in a military school. I have endeavored also to generalize my remarks as far as possible, in order to indicate the scope of the work. Needless to say, all the public exercises are conducted to a great extent by the same methods. Only in a case where the nature of the exercise demands some slight variations is the plan modified. But above all else, I hope I have shown clearly that Public Speaking has a place in the life of a military school; and that its work can be well cared for under the military system.

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PLATO ON RHETORIC AND RHETORICIANS

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THE honor of writing the greatest work in the field of Rhetoric has long been attributed to Aristotle. Welldon refers to the Rhetoric as "being perhaps a solitary instance of a book which not only begins a science, but completes it."¹ The importance of this work to all subsequent study of Rhetoric adds interest to its origin. It was not the first attempt to treat rhetoric systematically. Aristotle himself made a collection (now lost) of all the numerous treatises on Rhetoric which preceded his own.² In the first book of the *Topica* he says, while claiming originality for himself in the matter of the syllogism and other logical methods, that in rhetoric he had the help of many earlier writers.³ But it was not in imitation of the other rhetoricians he wrote. It was in protest against their incompleteness and their unscientific methods.⁴ The source of his ideas upon the subject, then, is not to be looked for among the current rhetorical treatises of the day. The references of his master Plato to rhetoric and rhetoricians are, for the most part, so contemptuous that it would not seem to have been a Platonic stimulus which produced the Rhetoric. But in the *Phaedrus*, while he keeps his earlier attitude toward the existing rhetoric, he does admit that there might be a genuine and useful rhetorical art, and he goes so far as to throw out suggestions which reappear as fully developed ideas in Aristotle's Rhetoric. Plato, then, assumes a position of importance in the history of rhetorical theory. It is the purpose of this study to present and evaluate Plato's theory of rhetoric and his attitude toward contemporary rhetoricians.

The *Phaedrus* contains within itself three speeches, and it is in a comparison of these speeches that Plato's ideas about

¹ Welldon. *Trans. of Aristotle's Rhetoric*. London 1886. Preface, p. vi. For other tributes to the Rhetoric see Jebb trans. Cambridge 1909, quotation from Copleston's Reply. p. facing Intro. Also Cope, *An Introduction to Aristotle's Rhetoric*. London 1867, Preface p. xi.

² Cope op. cit. p. 1.

³ Grote. *Aristotle*. London 1872, vol. 1, p. 378 ff.

⁴ Cope op. cit. Intro. p. x.

rhetoric are expressed. The three speeches are upon the general subject of Eros, Love. The speeches themselves form so large a portion of the dialogue, they present so many ideas of philosophic significance, that there has been great dispute as to what is the real subject of the dialogue. Some have asserted that love and immortality form the theme and that the discussion of rhetoric is only an afterthought. Others insist that the speeches are inserted merely to exemplify the principles of rhetoric; while still others say the emphasis is equally divided between the two.⁶ Whatever the truth of the matter, it will certainly be justifiable for the present purpose to treat the dialogue from the viewpoint of the student of rhetoric.

Thompson says the *Phaedrus* may fairly be described as "a dramatized treatise on rhetoric."⁶ The scene is under a plane tree, by the banks of the Illissus. The persons of the dialogue are Socrates and Phaedrus. Phaedrus has been spending the day with Lysias, a noted rhetor of the day, and has heard from him a pleasing speech in praise of surrender to the desires of a suitor who neither loves nor is loved.

The speech is typical of many written by rhetors and sophists of the day for the purpose of giving plausibility to a paradoxical thesis by the use of clever wit. Many contemporary parallels might be mentioned—the speech of Polycrates *In Praise of Mice*, his defence of the cruel tyrant Busiris, and the encomia on Helen written by Gorgias and by Isocrates.⁷ It is such a speech as would delight the heart of Bernard Shaw. It is described by Jowett as a speech consisting in "a foolish paradox, which is to the effect that the non-lover ought to be accepted rather than the lover—because he is more rational, more agreeable, more enduring, less suspicious, less hurtful, less engrossing, and because there are more of them from which to choose." In other words, by dwelling upon the well-known irrationality and selfish capriciousness of lovers the suit of a temperate friend is made to seem

⁶ On the subject-matter of the *Phaedrus* cf. W. H. Thompson's edition of the *Phaedrus*. London 1868. Intro. p. xiii and xv. Lutoslawski, *Origin and Growth of Plato's Logic*, London 1897 p. 326. Jowett, Intro. to his translation of the *Phaedrus*. Grote, *Plato*, London 1888, vol. 3, p. 1.

⁷ There has been much scholarly dispute as to the authenticity of this speech of Lysias. For arguments *pro* cf. Lutoslawski, *Op. Cit.* p. 327 n. Also Gomperz, *Greek Thinkers*, N. Y. 1905, vol. 3, p. 16. For arguments *con* see Jowett's introduction to the dialogue.

⁷ Jebb. *Attic Orators*. London 1893, Vol 2, p. 91f.

more *désirable*. This speech is read by Phaedrus, who is captivated by its beauty, to Socrates. He asks Socrates if any Hellene could have said more or spoken better on the same subject. Socrates is not so pleased with the speech. Admitting that Lysias has not altogether missed the mark, he says "the worst of authors will say something that is to the point."⁸ Socrates offers immediately to compose another and better speech upon the same subject. Veiling his face as a sign of inward dissent he speaks. He denounces surrender to a lover and describes eloquently the evils of passion. But as he comes to the point where Phaedrus expects him to praise surrender to the non-lover he breaks off abruptly. He is about to depart when he pauses and says, "the usual sign was given to me; that is the sign which never bids but always forbids me to do what I am going to do; and I thought I heard a voice saying in my ear that I had been guilty of an impiety and that I must not go until I had made an atonement."⁹ Socrates therefore makes another speech, this time in praise of love. In this speech, which becomes mystical in its exaltation, Plato reaches the heights of his eloquence. No dialogue surpasses it for poetic imagery. Its philosophical significance is here passed over. At its close Phaedrus expresses his admiring approval; he fears that Lysias could not produce anything so good, and that if he were to attempt it he would give up writing altogether, for he has already been reproached for his speech writing. Socrates says it is not writing speeches, but writing them badly that is disgraceful. This opens the way for a discussion of the entire practice of speaking and writing.

The first rule of good speaking, Socrates asserts, is that "the mind of the speaker should know the truth of what he is going to say. . . . There never is nor ever will be a real art of speaking which is unconnected with the truth."¹⁰ This rule of Socrates is contrasted with the prevalent conception of rhetoric. Rhetoric is usually considered to be "an art of enchanting the mind by arguments"; it has no concern with the nature of truth or justice, but only with opinions about them. Rhetoric draws

⁸ Phaedrus 235. The references to dialogues are to Jowett's trans. and (Stephen's edition).

⁹ Phaedrus 242.

¹⁰ Phaedrus 259.

its persuasive power, not from truth, but from harmony with public opinion, "he who is practised in this art will make the same thing appear to the same persons to be at one time just and at another time unjust, if he has a mind."¹¹ This conception of rhetoric, however, Plato thinks is inadequate. The objection is not, as has been sometimes stated, from high moral motives. In the *Gorgias* and elsewhere it is stated that the genuine rhetorician must be a true and just man. And from many sources we know how Plato abhorred the "lie in the soul." But here the ground is simple expediency. The art of persuasion is the art of winning the mind by resemblances. The speaker goes by degrees from that which is accepted to that which he wishes accepted, proceeding from one resemblance to another. If the difference between the two resemblances is small there is a large opportunity for making the audience believe that one is the other. "He then who would deceive others, and not be deceived, must exactly know the real likenesses and differences of things. . . . He who being ignorant of the truth catches at appearances will only attain an art of rhetoric which is ridiculous and is not an art at all. . . . He who would be a master of the art must know the real nature of everything; or he will never know either how to contrive or how to escape the gradual departure from truth into the opposite of truth which is effected by the help of resemblances."¹²

To this rule that the "mind of the speaker should know the truth of what he is going to say," and not "catch at appearances," the modern student of rhetoric will be inclined to give immediate assent as to a commonplace. But it has a larger and deeper meaning for Plato. It is Truth spelled with a capital T. It is not mere accuracy in the use of statistics, care in quoting history, fairness in the selection of examples. These things may be done by tradesmen. A knowledge of Truth is reserved for philosophers. All others dwell, to refer to his famous figure, in a darkened cave.¹³ The moving figures they behold are not realities; they are shadows, phantoms. Only the philosopher has ascended into the clear light of day. Only he has beheld the Ideas in their Absolute form. Only he it is who is able to "see

¹¹ *Phaedrus* 261.

¹² *Phaedrus* 262.

¹³ *Republic* Book, vii p. 515.

unity and plurality in nature." Only he knows Truth. Hence the exclamation of Socrates, "Come out, children of my soul, and convince Phaedrus, who is the father of similar beauties, that he will never be able to speak about anything unless he be trained in philosophy."¹⁴

These Platonic ideas are not new to Phaedrus, and no time is wasted in explaining them. Having secured acceptance of this first rule of good speaking, Socrates proceeds to lay down two corollaries. First, in concrete, physical realities such as iron and silver, misunderstandings about meanings seldom arise. But in discussions of justice and goodness there is every sort of disagreement. Rhetoric has greater power in dealing with discussions where men disagree and are most likely to be deceived. The rhetorician ought therefore to make a regular division and acquire a distinct notion of both classes. Secondly, he must develop a keen eye for observation of particulars in speaking, and not make a mistake about the class to which his subjects are referred. In other words, whatever belongs to the debatable class must be carefully defined.

A lack of any definition of the subject of love is the first criticism of the speech of Lysias. This is particularly reprehensible as love is used in two different senses. Socrates however, was careful in both speeches to start from a definition of the love he was treating. Again, there is no principle of order in the speech of Lysias. He is accused of beginning at the end, and his topics follow one another in a random fashion. "I cannot help fancying that he wrote off freely just what came into his head."
... Every discourse ought to be a living creature, having its own body and head and feet: there ought to be a middle, beginning, and end, which are in a manner agreeable to one another and to the whole."¹⁵

From this study of the speeches two fundamental principles of composition emerge. "First, the comprehension of scattered particulars in one idea; the speaker defines his several notions in order that he may make his meaning clear. . . . Secondly, there is the faculty of division according to the natural ideas or members, not breaking any part as a bad carver might."¹⁶

¹⁴ Phaedrus 261.

¹⁵ Phaedrus 264.

¹⁶ Phaedrus 265.

But these processes of generalization and division, which the speech of the famous rhetorician failed to employ, are principles that Socrates has hitherto held to belong to dialectic, and not to rhetoric. "I am a great lover of these processes of division and generalization; they help me to speak and think. And if I find any man who is able to see unity and plurality in nature, him I follow, and walk in his steps as if he were a god. And those who have this are, I have hitherto been in the habit of calling dialecticians."¹⁷

Phaedrus acknowledges that these principles rightly belong to the dialecticians, but persists in inquiring about the principles of rhetoric and mentions a number of prominent rhetoricians together with the characteristic elements of their systems. Socrates admits that in addition to these really fundamental principles of composition to be found in dialectic there may be found in rhetoric some "niceties of the art." These theories and practices of the rhetoricians, however, are not really principles of the art of rhetoric. They are mere preliminaries, as the tuning of strings is preliminary to playing upon an instrument. But no one would call the tuning of strings the art of music. The contemporary rhetoricians have no more real claim to be practitioners of the art than a man who knows a few drugs but does not know how or when to use them, could claim to be a physician. Since all these teachings of the rhetoricians are not true principles of the art and are altogether useless except when used in conjunction with the principles of dialectic, Socrates proceeds to give what might be called an outline sketch of a true art of rhetoric.

"Oratory is the art of enchanting the soul, and therefore he who would be an orator has to learn the differences of human souls—they are of so many and of such a nature, and from them come the differences between man and man. He will then proceed to divide speeches into their different classes. Such and such persons, he will say, are affected by this or that kind of speech in this or that way, and he will tell you why; he must have a theoretical notion of them first, and then he must see them in action, and be able to follow them with all his senses about him, or he will never get beyond the precepts of his masters.

¹⁷ Phaedrus 266.

But when he is able to say what persons are persuaded by what arguments and recognize the individual about whom he used to theorize as actually present to himself, This is he and this is the sort of man who ought to have that argument applied to him in order to convince him of this; when he has attained the knowledge of all this, and knows also when he should speak and when he should abstain from speaking, when he should make use of pithy sayings, pathetic appeals, aggravated effects, and all the other figures of speech, when, I say, he knows the times and seasons of all these things, then, and not until then is he perfect and a consummate master of his art."¹⁸

The three books of Aristotle's *Rhetoric* are virtually an expanded *Phaedrus*. He accepts the view that the speaker must first acquaint himself with human nature and he agrees with Plato in condemning as unscientific the Arts of Rhetoric which were so numerous at this time. His first book contains a classification of the different modes of producing persuasion. The second book contains (1) an analysis of the affections of which the human nature is susceptible, and of the causes by which such affections are called forth: (2) a descriptive catalogue of the modifications of human character, and the sort of arguments adapted to each.¹⁹

There are, however, two important differences between the theories of Plato and Aristotle that should not be overlooked. In the first place, Plato's metaphysical demand that the speaker should know Truth would only be recognized by a believer in his doctrine of Ideas, or some similar philosophic creed. Aristotle, who in so great a measure followed the program of his master, was little troubled by this requirement. He frankly limited

¹⁸ *Phaedrus* 271.

¹⁹ Lutoslawski, *op. cit.* p. 344, confirms this view of the correspondence between the *Phaedrus* and Aristotle's *Rhetoric*. He says: "This clear program of a future rhetoric has been so exactly followed up by Aristotle in his work on the same subject that probably Plato's special teaching on the matter is preserved in his pupil's exposition. Plato himself left no written system of rhetoric, because he did not write for the purpose of teaching, but for artistic reminiscence, or in order to refute the enemies of philosophy. Systematic teaching was probably given by Plato to his pupils, and transmitted to them to following generations in the Academy. But he appears not to have thought it a convenient subject for written exposition. . . . Aristotle wrote four or five times more copiously than Plato, and this implies a great difference of views about the use of writing. It is clear that many things written out by Aristotle were not held by Plato as fit for literary representation."

rhetoric to the realm of opinion, and admits that most of its premises are not more than probabilities. Even dialectic, so sacred to Plato for the contemplation of Ideas is considered a counterpart of rhetoric and given a place with it in the realm of opinion, founding its propositions largely on probabilities. Truth with a capital T is absorbed by Aristotle into a new division of thought, the realm of science. In place of Plato's contrast between dialectic, knowledge and Truth on the one hand, and rhetoric, opinion and error on the other, we have science based upon unquestioned first principles and employing a rigidly logical method invented by Aristotle opposed to rhetoric and dialectic, which reason as accurately as possible upon all matters where specialized scientific knowledge is not available. In Aristotle, then, neither the dialectician nor the rhetorician are primarily concerned with the discovery of anything approaching absolute Truth. Truth, says Aristotle, is stronger and will naturally prevail, and one of the purposes of rhetoric is to strengthen her. But he freely admits that the dialectician and rhetorician deal largely with probabilities, and that they may be indifferent to truth.

A second difference between Plato and Aristotle is in regard to the art of writing. While Aristotle admits Plato's views of the subordinate relation of rhetoric to dialectic and of the necessity of a thorough dialectical training to the future orator, he nevertheless adds to his two books covering the ground outlined by Plato, a third book on style of writing. He thus emphasizes its importance: "It is not enough to know what to say but it is also necessary to know how to say it, and the art of saying things is largely influential in imparting a certain color to the speech."²⁰

In the *Phaedrus*, however, after the essentially dialectical part of rhetorical theory is stated, the rest is dismissed. Socrates, after stating that enough has been said of the true and false art of speaking, admits that there is something yet to be said of propriety and impropriety of writing. But he speaks of writing only to condemn the practice.²¹

²⁰ Welldon's trans. of Aristotle's *Rhetoric*. Book 3, chap. 1.

²¹ Scholars have commented variously and at length on this attitude of Plato toward the art of writing. Schleirmacher (quoted by Lutoslawski, p. 340) argues from this attitude that the *Phaedrus* was written in Plato's early

Concerning the invention of letters he cites a myth in which the prophecy is made that "this invention of yours will create forgetfulness in the learner's souls, because they will not use their memories; they will trust to the external written characters and not remember of themselves. You have found a specific, not for memory, but for reminiscence, and you will give your disciples only the pretense of wisdom; they will be hearers of many things and will have learned nothing; they will be tiresome, having the reputation of knowledge without the reality."²² Another objection to writing is, "writing is unfortunately like painting; for the creations of the painter have the attitude of life, and yet if you ask them a question they preserve a solemn silence."²³ And the same may be said of speeches. You would imagine that they had intelligence, but if you want to know any-

youth. Such contempt for writing, he thinks, is unthinkable in a man who has already written very much. Lutoslawski, however, insists that Plato does not despise writing in general, but only bad writing, and the cult of mere literary erudition which substitutes opinion for knowledge, and leads men to spend all their attention on the form, making it impossible for such mechanical writers to have a clear view of general ideas. He has an ingenious explanation of the passages which at the close of so wonderful a bit of writing seem to condemn writing. In Plato's time, and in his own opinion, oral teaching stood much higher than written handbooks. Plato was very proud of his own eloquence. The purpose of these passages, therefore, is to raise the reader's expectation to the highest pitch by announcing that this beautiful sample of written eloquence is nothing compared with his oral teaching.

A different view is taken by S. H. Butcher in an essay upon "The Written and Spoken Word" found in his volume "Some Aspects of the Greek Genius," London 1893. He quotes from the *Phaedrus* in proving that the Greek dislike for writing was general. In further proof of this thesis he offers arguments which may be summarized as follows: (1) The Greeks, the most keen witted and original people of antiquity, gave a very cold reception to the discovery of letters. For centuries they employed it, not as a vehicle of thought, but almost wholly for memorial purposes, such as registering treaties and commercial contracts, preserving the names of Olympic victors, and fixing boundaries. Even after writing had come into general use, the Greeks still thought of it as imported from abroad and spoke of the alphabet as "Phoenician symbols." (2) They shrank from formulæ, unvarying rules petrified action. To reduce laws to writing was to kill the spirit and exalt the letter. (3) Writing was inartistic, as the letters conveyed no images. (4) The Greeks had a high conception of the dignity of knowledge. True knowledge is not among the marketable wares, that can be carried about in a portable shape in books, and emptied from them into the mind of the learner. True knowledge is a hard-won possession, personal and inalienable. It is not mere acquisition, but mental enlargement, inward illumination. "Much learning does not teach wisdom" was a saying of Heraclitus, and even Aristotle declared that "much learning produces much confusion."

For a further account of Plato's aversion to writing, cf. Grote, *Plato*, vol. 1, p. 358.

²² *Phaedrus* 275.

²³ Typical of Plato's attitude toward art.

thing and put a question to one of them, the speaker always gives one unvarying answer. And when they have been once written down they are tossed about anywhere among those who do not understand them. And they have no reticences or proprieties towards different classes of persons; and, if they are unjustly abused, their parent is needed to protect his offspring, for they cannot protect or defend themselves."²⁴

The philosopher then, "will not seriously incline to write his thoughts in water with pen and ink, or in dumb characters which have not a word to say for themselves and cannot adequately express the truth. . . . In the garden of letters he will plant them only as an amusement, or he will write them down as memorials against the forgetfulness of old age, to be treasured by him and his equals when they, like him, have one foot in the grave."²⁵

Contrasted with this futility of writing is "an intelligent writing which is graven in the soul of him who has learned, and can defend itself, and knows when to speak and when to be silent." This expression of opinion about writing concludes Plato's theory of rhetoric as found in the *Phaedrus*.

From this exposition of the *Phaedrus* and from a comparison of it with Aristotle, then, we may summarize Plato's theory of rhetoric as follows:

1. The mind of the speaker should know the truth of what he is going to say.
2. The rhetorician must classify his subjects with reference to their definitions and as to the possibility of debate upon them.
3. He must introduce a principle of order in presenting his topics.
4. He must see unity and plurality in nature so that he can classify particulars under a general head or break up universals into particulars. He must therefore be a philosopher.
5. He must show the nature of the soul.
6. He must speak of the instruments by which the soul is affected in any way.
7. After having classified souls and speeches, he must point out the connection between them, showing why one is persuaded by one kind of argument and another not.

²⁴ *Phaedrus* 275.

²⁵ *Phaedrus* 276.

8. He will think little of the art of writing.

We turn now from the theory of rhetoric held by Plato to a further development of his already expressed attitude toward contemporary rhetoricians and their theories. In the conclusion of the *Phaedrus* there is a reference to a rhetorician of his day which has more significance than at first appears. Having ended their discussion upon Rhetoric, Socrates and *Phaedrus* agree to impart their conclusions to *Lysias* and *Isocrates*. Of the latter Socrates says, "*Isocrates* is still young, *Phaedrus*; but I am willing to risk a prophecy concerning him. . . . I think that he has a genius which soars above the orations of *Lysias*, and he has a character of a finer mould. My impression of him is that he will marvelously improve as he grows older, and that all former rhetoricians will be as children in comparison of him. And I believe that he will not be satisfied with this, but that some divine impulse will lead him to things higher still. For there is an element of philosophy in his nature."²⁶

Isocrates was the most prominent rhetorician of his day. In his youth he followed the common practice of writing forensic speeches for clients, but he outgrew this, and later repeatedly expressed his contempt for all such activity.²⁷ For his teaching he claimed the title of "philosophy." He has been much criticised for this, but it did not represent so much arrogance as has been attributed to him, for the term was then used very loosely.²⁸ This philosophy was the art of speaking and writing on large political subjects considered as a preparation for advising or acting in political affairs.²⁹ He wrote against the "vulgar sophists," attacking them for their fallacious disputations and their concern with petty affairs. He also attacked—under the name of sophists—*Plato* and *Aristotle*, as vain speculators about useless matters.³⁰ In the "*Helenae Encomium*" he says, "It is much better to form probable opinions about useful things than to have an expert knowledge of useless things." In the speech "*On the Antidosis*," "Since it is impossible for human nature to acquire any science by which we should know what to do or say,

²⁶ *Phaedrus* 279.

²⁷ *Jebb. Attic Orators*. London 1893, vol. 2, p. 7.

²⁸ *Jebb. op. cit.*, p. 35.

²⁹ *Jebb. op. cit.*, p. 38.

³⁰ *Jebb. op. cit.*, p. 39.

in the next resort I deem those wise who, as a rule, can hit what is best by their opinions; and I call those men philosophers who give themselves to studies by which they will soonest acquire practical wisdom."³¹ This contrast between scientific knowledge and opinion is just the issue between Plato and Isocrates. Plato in numerous places also contrasts knowledge and opinion. For him public opinion is entirely worthless.³² Even opinion which is true falls short of knowledge, for knowledge and opinion are entirely different faculties with different subject-matter.³³ The difference is so wrapped up in Plato's doctrine of Ideas that it is a point upon which he would insist with greatest vehemence.³⁴ It is not strange, therefore, that the relations between Plato and Isocrates were not altogether friendly. The supposed allusions of Plato to Isocrates prove his regret—sometimes expressed with sarcasm—that so much ability and industry should have been lost to the search for knowledge. The references of Isocrates to Plato show vanity and petulance. While they do not justify the hypothesis of a serious feud they show that an inner harmony or friendship was impossible between the two men.³⁵

The tone of the reference to Isocrates at the close of the *Phaedrus* has been explained in various ways. The most generally accepted chronology of the *Phaedrus* indicates that it was written long after the death of Socrates and when both Plato and Isocrates were mature men.³⁶ Isocrates was seven years older than Plato, and had been intimate with Socrates in his youth.³⁷ Plato's repetition of this prophecy of Socrates so many years after, when it was evident that it would not be fulfilled, has been interpreted by Lutoslawski to be an ironic invitation to Isocrates to learn true philosophy,³⁸ as Lysias is told to do.³⁹ Grote explains it by saying that the publication of the *Phaedrus*

³¹ Citations from Isocrates, quoted by Jebb. *op. cit.* p. 49.

³² *Crito* 42, 48. *Republic* 493.

³³ *Republic*, 478.

³⁴ For the spheres of knowledge and opinion in relation to the doctrine of ideas, cf. *Republic*, 510-11.

³⁵ Jebb. *op. cit.* p. 50.

³⁶ Lutoslawski *op. cit.*, 352; Thompson *op. cit.* Intro. xxiii. Grote, Plato, vol. 3, p. 38.

³⁷ Jebb. *op. cit.*, p. 4.

³⁸ Lutoslawski, *op. cit.*, p. 346.

³⁹ *Phaedrus*, p. 257.

was likely to bring upon Plato a good deal of enmity since it attacked, by name, both Lysias, a resident at Athens of great influence and ability, and several other contemporary rhetors more or less celebrated. Plato was therefore disposed to lighten this amount of enmity by a compliment paid to Isocrates.⁴⁰ He was the more disposed to do this since Isocrates occupied a sort of middle ground between the rhetoric of Lysias and the dialectic of Plato. Plato's opinion of Isocrates was shared by Aristotle. Aristotle was so irritated by the number, quality and success of the pupils of Isocrates that he changed his whole system of teaching. "He said that it was disgraceful for him to be silent while he allowed Isocrates to speak. He therefore adorned and illustrated all his philosophical learning, and associated the knowledge of things with practice in speaking."⁴¹

If Plato and Aristotle, considering themselves philosophers, and largely agreed in their views of rhetoric, despised Isocrates, whose teaching was distinguished from the other rhetoricians by largeness of view, elevation of moral tone, thoroughness of method, and desire for permanent results,⁴² it is not difficult to anticipate what Plato's relations with the other rhetoricians would prove to be, particularly when we remember that Plato was much more of a haughty and uncompromising idealist than Aristotle.

In many of the dialogues Plato's contempt for the rhetoricians is much more marked than in the *Phaedrus*. The *Euthydemus*, a dialogue which in dramatic vivacity and comic force approaches the *Clouds* of Aristophanes ridicules the sophists and rhetoricians as effectively as Aristophanes ridiculed Socrates. Its purpose seems to be to make clear to the popular mind, incensed by Aristophanes and the comedians against all speculative thought or disputation, the difference between the discussions of the philosophers and those of the rhetoricians. The *Gorgias* gives a much more complete account of Plato's view of contemporary rhetoric than the *Phaedrus*. But here there is no contrast between a true and a false rhetoric. Rhetoric is condemned utterly, and with the public strife of the rhetoricians there is eloquently contrasted the life of the philosopher who desires

⁴⁰ Grote. *op. cit.*, vol. 3, p. 35.

⁴¹ Cicero-*De Oratore*. Translated by J. S. Watson. London 1909. Bk. 3, Chap. 35.

⁴² Jebb. *op. cit.*, p. 40 ff.

only to know the truth, to live as well as he can, and when the time comes, to die.⁴³

Indeed, what seems a condemnation in the *Phaedrus* is so much milder than Plato's earlier remarks that scholars have been at pains to explain it. Gomperz says, "In the *Phaedrus* we have a reconsideration of the same question which, in the *Gorgias* was disposed of by a passionately hostile verdict. This time, the wholesale condemnation of rhetoric is not repeated. What the judicious critic of the earlier dialogue says to himself today, Plato said to himself in the interval between the composition of the two works."⁴⁴ Lutoslawski offers what seems to be a rational explanation of the change in attitude. "In the preceding dialogues we have seen Plato rising to the highest principles of knowledge without any attempt to reason about the best way of imparting them, except the few precepts given in the *Republic*. He tacitly assumed that any one possessing knowledge can impart it to others, if they are able to receive it. We may suppose that Plato attracted chiefly very gifted pupils, and to begin with he had such a great power of teaching that he felt no need of rhetorical artifice. His eloquence, which we admire even in such early dialogues as the *Apology*, was the natural outburst of his genius progressing spontaneously from the *Apology* to the *Gorgias*, from *Gorgias* to *Symposium*, *Phaedo*, and the dialectical books of the *Republic*, apparently without effort or study. This explains why he so contemptuously defined rhetoric in the *Gorgias* as a kind of flattery, and why he condemned tragic poetry in the *Republic* as an imitation. His first opportunity for noticing the usefulness of some rhetorical artifice must have arisen at a time when his pupils began to teach, and he first observed that some of them, with all the knowledge inherited from the Master, were less capable of imparting it than others. Their deficiencies may have led Plato to some reflections on Rhetoric, which he embodies in the *Phaedrus*."⁴⁵

An examination of Plato's utterances on rhetoric and rhetoricians, then, proves that throughout his whole life he regarded with contempt and disdain all contemporary rhetoricians and theories of rhetoric. Only in later years did he come to admit

⁴³ *Gorgias*, 526. For a similar contrast of *Theaetetus*, 173.

⁴⁴ Gomperz, *op. cit.*, vol. 3, p. 20.

⁴⁵ Lutoslawski, *op. cit.* p. 326.

that there might be a genuine art of rhetoric. Even then he insists that it must be very different from anything hitherto known.

When we attempt to account for this attitude of Plato's, the first consideration is, of course, the difference between his theory and that of his contemporaries. Certainly the sketch in the *Phaedrus* is a noble ideal and not to be compared with the rule of thumb methods then in vogue. Its conception of the office of the rhetor is lofty. And a more general acceptance of some similar theory would have done much to elevate the political life of Athens. And yet as a standard of judgment, such an ideal would in any age lead to disappointment not less bitter than Plato's.

His demand for a complete knowledge of truth, even when divested of all metaphysics, and considered in the aspect it wears to practical men, seems a large requirement. Certainly it is not Socratic. Socrates, who went about convicting of ignorance men who spoke so confidently never laid claim to a higher state of knowledge than a consciousness of his own ignorance. A large part of the Platonic dialogues reach no conclusion upon the subjects of their search. If Socrates and Plato knew so little truth it is a discouraging requirement to demand that the speaker shall know the truth of all matters upon which he speaks. A speaker who realizes that he is in the realm of opinion and therefore liable to error may in the end attain more truth than one who solves everything by immediate reference to eternal, immutable and infallible principles.

The psychological demands of the theory are little short of appalling. Even in Aristotle's day, with the limited psychological data of the time, it was an almost impossible aspiration. Those whose hopes of progress in Public speaking are based upon psychology will enjoy Plato's approval of their efforts. But even they, however much they may specialize, will hardly claim to have attained unto the Platonic ideal.

To judge by such an ideal standard the rhetoricians, practical men, who lived in a world where political assemblies must determine policies, where decisions must be made, wars waged, taxes raised, laws passed, states governed, would be to invite pessimism and condemnation. Whatever may have been the

facts in the case concerning the rhetors or sophists,⁴⁶ a knowledge of Plato's viewpoint should put us on our guard against placing too much confidence in his pronouncements. But in addition to the standards which Plato laid down for the judgment of rhetoric, there are other factors which further tend to invalidate Plato's criticisms.

Plato was the most unGreek of the Greeks.⁴⁷ His own experiences both in Syracuse and Athens had given him a profound distrust of Democracy. For Athenian politics he had only contempt. A passage from the *Theaetetus* illustrates this. After an account of the life of the lawyer and the practical man he says he will describe the real leaders, for there is no use in talking about the interior sort. "In the first place, the lords of philosophy have never, from their youth upwards, known their way to the Agora, or the dicastery, or the council, or any other political assembly; they neither see nor hear the laws of the state written or spoken; the eagerness of political societies in the attainment of offices, clubs, and banquets and singing maidens, do not enter even into their dreams. Whether any event has turned out well or ill in the city, what disgrace may have descended to any one from his ancestors, male or female, are matters which the philosopher no more knows than he can tell, as they say, how many pints are contained in the ocean. Neither is he conscious of his ignorance. For he does not hold aloof in order that he may gain a reputation; but the truth is, that the outer form of him only is in the city; his mind, disdaining the littleness and nothingnesses of human things is 'flying all abroad,' as Pindar says, measuring with line and rule the things which are under and on the earth and above the heaven, interrogating the whole

⁴⁶ The term Sophist was applied by Plato to both dialecticians and rhetoricians. The dialecticians devoted themselves largely to speculative matters, either ethical or metaphysical. They spoke before small groups and employed the question and answer of the dialogue rather than the continuous speech. The rhetoricians employed the same methods of reasoning, but took public affairs and civil and criminal trials as their subject-matter. They used long speeches rather than question and answer. Since each at times performed the functions of the other, and since most of the sophists mentioned in Plato's dialogues were rhetoricians, the terms sophist and rhetorician are used interchangeably in this paper.

⁴⁷ Livingstone. *The Greek Genius and its Meaning to Us*. Oxford, 1912. Chap. 7.

nature of each and all, but not condescending to anything which is within reach."⁴⁸

In the *Gorgias* Plato asserts that "no one has ever shown himself a good statesman in this state."⁴⁹ He condemns in sweeping fashion all the practical pursuits of the city.⁵⁰ But it is not only in the condemnations of Athens that we see the bias of his mind. In the *Republic* and the *Laws* are descriptions of states after his own heart. Here he reveals to an even greater extent how unGreek he was. Liberty had always been an ideal of the Greeks. But Plato's ideal throughout these works is the wise but "despotic lawgiver and man trainer, wielding the compulsory force of the secular arm for what he believes to be spiritual improvement."⁵¹ In the *Republic* poets are to be banished and existing literature expurgated that no harmful doctrines may be taught.⁵² In the laws ethical and theological dogmas are to be enforced upon the people with rigorous penalties.⁵³ Foreign travel is forbidden to any one less than forty years of age.⁵⁴

The Greeks were the great humanists. They centered their attention upon the joys of this world.

Your gay religions knew no sadness:
They banished each austere emotion;
What bosom could but throb with gladness,
When gladness was the best devotion?
Whate'er was sacred then was fair;
No pleasure feared the eye of God
Where roamed the blushing Muses, where
The Graces still abode.⁵⁵

But for Plato, experience was illusion. All his values were in the other world. Love was praised because it was a reminder of the Absolute Beauty and was a stimulus to the contemplation of all the Ideas.⁵⁶ This is far from Sappho and Sophocles. The body, a source of delight to the Greeks, was for Plato the prison

⁴⁸ *Theaetetus*, 173.

⁴⁹ *Gorgias*, 517.

⁵⁰ *Gorgias*, 518 ff.

⁵¹ Grote. *Plato*. vol. 2, p. 363.

⁵² *Republic*, Bk. v.

⁵³ *Laws*. 662 ff., 885.

⁵⁴ *Laws*, 950.

⁵⁵ John Brown Patterson's translation of Schiller's *Gods of Greece*.

⁵⁶ *Phaedrus*, 255 ff., *Symposium*, 210 ff.

house of the soul. The soul, indeed, is hard to recognize; it is marred by communion with the body and other miseries, disfigured by ten thousand ills.⁶⁷ It is not strange that Neo-Platonism should become the philosophy of the early Christians, and that it should be one of the sources of a movement which almost banished art from the world for a thousand years.

Such was the viewpoint of the man who sat in judgment upon the rhetoricians. Such was the philosophy that colored the accounts which have been so influential in fixing our opinions of the sophists. For it is upon Plato that the responsibility largely rests for the meaning of the term sophist. It had no such meaning in his own day. "A sophist, in the genuine sense of the word, was a wise man—a clever man—one who stood prominently before the public as distinguished for intellect or talent of some kind. Thus Solon and Pythagoran are both called Sophists: Thamyras the skilful bard is called a sophist: Socrates is so denominated, not merely by Aristophanes, but by Aeschines: Timon, who bitterly satirized all the philosophers, designated them all, including Plato and Aristotle, by the general name of sophists. In this large and comprehensive sense the word was originally used, and always continued to be so understood among the general public. But along with this idea, the title sophist also carried with it or connoted a certain invidious feeling. The natural temper of a people generally ignorant toward superior intellect—the same temper which led to those charges of magic so frequent in the middle ages—appears to be a union of admiration with something of an unfavorable sentiment—dislike or apprehension, as the case may be, unless the latter element has become neutralized by habitual respect for an established profession or station. . . . The one characteristic peculiar to themselves whereby they drew upon themselves a double measure of that invidious sentiment which lay wrapped up in the name, was that they taught for pay. Of course the eminent taught only the rich, and earned large sums, a fact naturally provocative of envy. . . . Socrates and Plato, though superior to any such envy, cherished a genuine and vehement repugnance against receiving pay for teaching. . . . Plato therefore considered the name sophist, denoting intellectual celebrity combined with an odious association, as preëminently suitable to the leading

"*Republic*, 611.

teachers for pay. The splendid genius, the lasting influence, and the reiterated polemics of Plato have stamped it upon the men against whom we wrote as if it were their recognized, legitimate and peculiar designation. . . . Moreover, Plato not only stole the name out of general circulation in order to fasten it especially upon his opponents the paid teachers, but also connected with it express discreditable attributes, which formed no part of its primitive and recognized meaning."⁵⁸

Plato, then, used the term sophist to apply to men with whose disputes he had no sympathy. Yet his dialogue, *The Sophist*, written to caricature the sophists and their methods, is a faithful portrayal of the logical methods of Socrates.⁵⁹ The difference is, he approved of the purpose and subject-matter of Socrates. Therefore he approved of his logical method. But when other men, whose subject-matter and purposes did not meet with his approval, used the same method—or one very similar—he seeks to condemn the method along with the men.

By one of the curious ironies of history, in the instances where the sophists did enter into metaphysical discussions, discussions Plato would have understood and appreciated, they have been so misinterpreted that their philosophy has only served to make them ridiculous to the rest of the world. Gorgias, the sophist and rhetorician, is quoted in an introductory note to one of his speeches⁶⁰ as teaching "that there is nothing that has any real existence; even if anything did really exist, it could not be known; and supposing real existence to be knowable, this knowledge could not be communicated." This statement is often quoted to show how ridiculous the sophists were. But when one understands that Gorgias by "real existence" was referring to the metaphysical One or Ens or Absolute of Parmenides, a doctrine similar to Plato's Ideas, the denial is not so ridiculous.⁶¹ The paradoxes of Zeno are often quoted to show how willing the sophists were to contradict facts very evident to the senses of all men in order to display a little clever reasoning. These paradoxes were not contradictions of the senses, they were para-

⁵⁸ Grote. History of Greece, vol. 8, p. 479 ff.

⁵⁹ Grote. Plato., vol. 3, p. 216.

⁶⁰ Library of Oratory. Depew. New York, 1902., vol. 1, p. 12.

⁶¹ Grote. Plato, vol. 1, p. 103.

doxes to show the logical difficulties consequent upon accepting the philosophy of Heraclitus."²

The sophists are not the only ones who have been ridiculed because their arguments have not been understood. Any argument the outcome of which does not interest us is very likely to be an "idle disputation"—to us. Because the attention of the world has been drawn away from the metaphysical problems that occupied the thirteenth and fourteenth centuries we hold up to ridicule their arguments over the power of God to make two hills without an intervening valley, and over the number of angels that could stand upon the point of a needle. These questions are but concrete statements of profound problems that concern the relation of the finite to the infinite. But having lost interest in the problems to which they brought such keen minds, we discredit all their logic, and attach the same contempt to the term scholastic dialectician that has come to accompany the terms sophist and rhetorician.

It is evident, then, that the commonly accepted historical interpretation of the activities of the sophists is in need of revision, and that we cannot place too much confidence in the pictures of the wonderful Platonic dialogues, in which Socrates as a philosopher and holy man is contrasted with the ignorant imposters, corrupters and self-seekers whom Plato calls sophists and rhetoricians.

The thesis that Plato's account of the rhetoricians is not altogether trustworthy has not yet in this study been supported by an actual historical study of the lives and teachings of the rhetoricians themselves. While that is necessary to complete the proof the limitations of this article make it necessary to state briefly the conclusions of Grote in his classic chapter. The rhetoricians were practical men, educating young men for practical life as it was then lived in Athens. They had as great a contempt³ for speculative thought as Plato had for practical activity. They accepted for the most part without question the current moral and ethical standards of the day, and by them

² Grote. Plato, vol. I, p. 98 ff.

³ Callicles in the *Gorgias* says "Philosophy, if pursued in moderation and at the proper age, is an elegant accomplishment, but too much philosophy is the ruin of human life. . . . Philosophers, when they betake themselves to politics or business are as ridiculous as the politicians when they make their appearance in the arena of philosophy." *Gorgias*, 484.

sought to guide their students in practical life. Had they done otherwise they could never have become so popular or have had so many wealthy pupils. The teachings of the particular men who roused Plato's wrath have no marked or generic difference from the educational practices of their predecessors. They put, perhaps, more emphasis upon public speaking; but this was natural, as Athenian history had served to emphasize its rewards. They may have placed undue emphasis upon success in public life, and may have justified Plato in feeling toward them much as many modern Professors of Philosophy feel toward Aldermen or Congressmen. In that their teaching was essentially practical and applied, there was perhaps as much reason for treating them with contempt as a teacher of pure science has for feeling superior to a professor of engineering. The same antithesis, if not antagonism, has always existed between theory and practice.

To summarize the results of this study of Plato on Rhetoric and Rhetoricians: Plato in his earlier years despised both rhetoric and rhetoricians. His own abundant genius made rhetorical artifice entirely unnecessary. Later he came to see some possibility in rhetoric, and he outlined a theory of it in the *Phaedrus*. This sketch is only an outline, but there is some reason for thinking that he may have given a more systematic and detailed instruction. The outline was followed by Aristotle when he came to write his rhetoric. The theory as set forth in the *Phaedrus* may be accepted as a noble ideal, but no one up to that time had appeared who could approach its requirements. With the advancement of learning the theory recedes even farther into the realm of ideals. As a standard for judging his contemporaries it is so high that its use results in a very unfair account. It is as much too broad a view of rhetoric as theirs was too narrow. His account of the rhetoricians is prejudiced by several other factors. Plato was not a typical Greek in politics or religion. He had little sympathy with the Athenian state and judged nothing in it by its own standards. The unfavorable connotation of the terms *sophist* and *rhetorician* as applied to his contemporaries is largely due to the literary power with which he expressed his prejudices. For a complete understanding of the Greek study of and love for rhetoric, we must seek other sources.

SOUND PRODUCTION IN SPEECH

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JOSEPH HENRY, the great American physicist, once said: "If the fundamental law of the universe were told to us this minute, it would undoubtedly be too simple for us to understand or to apply immediately." Fundamental principles are always simple and, if the mind will divest itself of the fog and mystery with which the subject of speech sounds is enveloped by those who ignore fundamental principles, they are easily understood and readily applied. At a recent meeting of one of our State Music Teachers' Associations, the chairman of the round table on voice production opened the meeting with the remark that "we all must admit that the matter of voice production is a very mysterious affair." This is merely a confession of ignorance and shows that he was absolutely unfit for the position he was occupying. To one who understands his subject there is no mystery, and a declaration of mystery is a confession of ignorance.

The first object of the writer, therefore, is to disabuse the minds of those who hear or read this paper, of the idea that there is anything complex or mysterious about the subject of speech sounds. The fact of the matter is that voice production is one of the simplest and most easily understood problems it is possible to imagine.

Every true theory is based upon fundamental principles, and these are true for every individual who cares to test them. They have been evolved from the experience of man from the time when the human mind first began to define, analyze, classify, relate and resume the product of the perceptive faculty. They are, therefore, true for every normally constituted mind and must remain so until the very nature of our perceptive and reasoning faculties has been radically changed. They form the only possible basis for a true and, therefore, a practical theory of speech sounds. There are two fundamental principles or conditions underlying the whole subject of correct sound production, and they must be fulfilled in every respect if this production be correct. They are:

1st: A free and unhampered motion of the vibrator, which originates all the air waves composing the sound.

2nd: The proper application of resonance, which amplifies the air waves after they have been started by the vibrator, for the necessary volume and quality.

There are two sources of interference with the free motion of the vibrator:

1st: Interference from conditions in the constitution of the vibrator itself, or intrinsic interference.

2nd: Interference from conditions outside of the vibrator, or extrinsic interference.

The vocal cords form the vibrator of the voice mechanism and originate all of the air waves which constitute speech sounds. Their construction is ideal for this purpose as they are made up of yellow elastic tissue which is very elastic and hence will give way and begin to vibrate upon the slightest pressure. Rigidity is an essential factor in every vibrator, and there is always a certain degree of rigidity which will give the most favorable results. As this particular degree of rigidity is departed from, the results become less desirable. Rigidity may be inherent in the vibrator itself or it may be produced by tension. When the vocal cords are approximated for speech sounds they are slightly tensed and are thus given the requisite rigidity. When the muscles of the back of the tongue are contracted they pull upon and stiffen the whole larynx. This prevents the action of the normal pitch producing muscles (Crico-thyroid and Thyro-arytenoideus) and thus the lessening of the vibrating weight and length of the vocal cords is lost. This means that the only factor left is increased tension to produce the high pitches. In consequence the rigidity of the vocal cords is very rapidly increased causing a rapid and serious loss of both volume and quality as the pitch of the tone is raised. The first indictment against the contraction of the muscles of the back of the tongue, therefore, is that it increases the inherent rigidity of the vocal cords to such an extent as to interfere seriously with both the volume and quality of speech sounds for the higher pitches.

The second source of interference with the free motion of the vibrator is caused by the contraction of the muscular fibres surrounding the ventricle of the larynx and those of the "false

cords." The result of this contraction is that the soft tissues lying just above the true cords are pulled in upon them (the cords) and their free motion is greatly hampered. The effect of this form of interference with the free motion of the vibrator is very marked as it greatly diminishes both the volume and quality of speech sounds. A strong fundamental tone is absolutely essential to the best volume and quality, and "false cord" interference very greatly diminishes the strength not only of the fundamental but of the lower overtones as well. The contraction of the muscular fibres of the "false cords" is associated with the contraction of the muscles of the back of the tongue during the act of swallowing, the contraction of the tongue fibres preceding that of the false cords thus inducing it. The second indictment against the contraction of the muscles of the back of the tongue is that it induces a contraction of the muscular fibres of the false cords, and still further hampers the free motion of the vibrator.

The importance of the proper application of resonance may be realized from the fact that the tone from a vibrating tuning fork can only be heard approximately four (4) feet, but when placed close to the mouth of a suitable resonance cavity it can be heard nine hundred (900) feet by actual measurement. This immense increase in the volume and carrying power of the sound is produced without any increased application of energy.

The writer has demonstrated that the great increase of volume is caused by the condensation or bringing together of the air waves contiguous to the outlet of the cavity by the reflection of these waves inside the cavity. The proper application of resonance is thus seen to depend upon a particular kind of reflection inside of a resonance cavity and this particular kind of reflection is due to a particular shape of the resonance cavity. The shape of the resonance cavities of the voice mechanism depends mainly upon the position of the back of the tongue and of the soft palate. Both of these structures are made up largely of muscular fibres and the appropriate shape of the resonance cavities can only be attained when the above named fibres are completely relaxed. This gives a high and forward position of the back of the tongue and the low and forward position of the soft palate. This gives the widest possible space between the back of the tongue and back of the pharynx which allows a free

and undisturbed passage of the air waves. The low and forward position of the soft palate gives the widest possible space between it and the back of the pharynx thus giving a free passage of the air waves into the upper pharynx and nasal cavities. The above-described position (relaxed) of the back of the tongue and of the soft palate gives the most favorable shape of the resonance cavities for the greatest possible condensation of the air waves contiguous to the outlet of the nasal and mouth cavities, and hence the proper application of resonance. The contraction of the muscles of the soft palate closes the opening between the lower pharynx and the upper pharynx and nose, thereby preventing the air waves from entering them, greatly interfering with the size and shape of the resonance space and gives a decided reduction in the condensation of the air waves. The low and backward position of the back of the tongue not only destroys the proper shape of the resonance cavity for condensation of the air waves, but prevents the free exit of the waves into the pharynx, mouth and nose, and the most favorable condensation of the air waves is impossible. The contraction of the muscles of the back of the tongue and the soft palate is associated during every act of swallowing, but as with the "false cords," the action of the tongue precedes that of the soft palate and therefore induces it. The contraction of the muscles of the back of the tongue by inducing the contraction of the false cords and the soft palate thus interferes in a disastrous manner with both the free motion of the vibrator and the proper application of resonance. The problem of the production of correct speech sounds, therefore, narrows itself down to the relaxation of the muscles of the back of the tongue. Relaxation means position of rest. The position of the relaxed tongue is forward and high in the mouth cavity. Its contour is rounded and oval with the tip resting against the lower teeth and the sides resting against the bi-cuspid and molars. The problem of relaxation of the muscles of the back of the tongue during voice production resolves itself into several steps: 1st, the approximation and vibration of the cords with the tongue in the position of rest. This will give the soft organ pipe hum, without any of the so-called "nasal" quality. 2nd: The opening of the mouth without disturbing the above described position of the back of the tongue. 3rd: The motion of the lips maintaining the relaxed tongue. 4th:

The motion of the tip of the tongue still maintaining the relaxed position of the back. 5th: The pulling up and back of the tongue by the contraction of the stylo-hyoid muscles without the contraction of the muscles of the back (the hyo-glossus). The routine which should be followed in developing the voice for both speech and song is:

- 1st: Production of a proper hum.
- 2nd: Opening the mouth without contracting the muscles of the tongue.
- 3rd: Produce such sounds as *fē* and *mē* without moving the tongue.
- 4th: Produce such sounds as *nē* *tē* *lē* without moving back of the tongue.
- 5th: Produce such sounds as *kē* *gē* without contracting the muscles of the back of the tongue.

The foregoing sounds should be produced with short staccato tones making the consonant very short but distinct.

- 6th: The use of each of the above-named consonants with the vowel sounds *ē ā ī ō M* still using staccato tones.
- 7th: Using the *M, n* and *l* with the above named vowel sounds and sustaining the tone.
- 8th: The direct application of these exercises in speech and song.

The whole matter of correct production of speech sounds may be summed up by saying that all the necessary activities should be brought into play without any contraction of the muscles of the back of the tongue, the "false cords" or the soft palate. Practically the problem of correct speech sounds resolves itself into the relaxation of the back of the tongue, because if this be attained there will be little tendency to interference from the other two factors, and this may be easily overcome.

This makes the teaching of correct voice production one of the simplest and easiest problems it is possible to imagine, and the results are simply marvelous. Singing is the simplest and easiest act which the human organism is called upon to perform, and correct speech sounds rank next. There is nothing mysterious about either of these, and anyone with ordinary intelligence should be able to understand them perfectly and as a result put them into practice. Attempts to use the voice mechanism, with the contraction of the hyo-glossi (back of the tongue) muscles is not only hopeless, but absolutely fatal to both volume and quality of tone and finally to the mechanism itself. The elimination of this interference will produce great volume, beautiful quality and preserve the mechanism.

REPORT OF THE COMMITTEE ON RESEARCH¹

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THERE are two fair interpretations of the concept Research: (1) any controlled, deliberate, studiously regulated study of phenomena that leads to the acquisition of valid facts, and (2) only such study as is exceedingly restricted in scope, almost infinitely minute in detail, and humanly exhaustive of this minute field. The former type, of a nature more broad than narrow, applies always to investigations in a virgin field; the latter, the "diamond-drill" process, is made necessary in a field worked for ages and by many workers. Speech, as a science—that is, as a body of verified knowledge—is at present relatively new ground for the prospector. Hence the idea of Research used in this report is the former of the two named: that of any organized and controlled effort to get at the facts. This has the obvious virtue of not excluding research of the more rigid type.

There is nothing mystic or esoteric about the idea of research; it can be carried on by anyone who will prepare himself to pursue a working method and to evaluate his results. The requirements are in reality simple; the end involved is to learn the facts, to bring out the truth; the means of doing this can be as varied as differing circumstances demand; and they allow much latitude. The elementary requisites are at least three: (1) Observation of data must be made under conditions that are adequately controlled. Only thus can the meaning of the data when obtained be clear and without ambiguity. This control must be definite enough so that the same phenomenon can be obtained by repeating the conditions for observation. (2) The method used must allow for verification, which usually involves variation of the method to throw additional light on the meaning of phenomena. (3) The data must lend itself to understandable description in terms of the known most common and possibly the most quickly grasped device for this is mathe-

¹ Presented at the National Convention, Chicago, December, 1919.

mathematical language; averages, medians, mean deviations, probable errors. Yet by no means is mathematical language the sole method of description; in fact any unambiguous way of stating and summarizing the facts is proper and suitable.

As to what fields are to be included under research in speech problems, there is wide room; for speech training and allied interests cover a wide domain in the activities of the human machine.

To provide convenience in the making of this report the fields of investigation for Speech are reduced to nine, as follows: (1) History, Literature, and Criticism; (2) Methods of Teaching, including all matters of class instruction, contests, grading systems, evaluation of public efforts; (3) Laboratory Methods, how to find out the most useful ways of conducting research; in reality, research in research; (4) Speech Pathology, the Abnormal, Speech Defects; (5) Voice; the Physics, the Physiology, the Hygiene of vocal apparatus and function; (6) Expression and Elocution; the interworking of thought mechanism, speech mechanism, and personality, the nature and reactions of audiences; (7) Speech Composition, Debate, Rhetoric, Style; (8) Dramatics and Dramatic Presentation; the acting drama as against the written; and (9) Orthoepy and Usage.

In each of these fields at least one worker is reported who is moving toward definite results that will prove a contribution to the store of knowledge in the subject. In some of these fields the majority of workers are not ready to say that they are pursuing work that can be called research. Most of them find themselves with little freedom and opportunity for research proper; yet, it is to be hoped will before long turn their class work and their outside activities to account toward advancement of the scientific ascertaining of facts. They will without doubt soon be devising and using methods for securing control over observations and the collection of data. If they do, they will thus furnish information of the most valuable nature, for it will be a usable description of what is happening in the actual teaching of Speech. This applies most particularly to such fields as Methods of Teaching, Oral Expression, and Dramatics.

One field in particular, it will be seen, seems particularly ripe for the harvest; the field of Speech Defects. Nothing could

bring better evidence of the solid growth in the profession of a passion for the facts than this study of mentality and speech at its outer edges. It becomes more and more apparent each year that the only man who understands the mind is the man who understands its boundaries; this now seems axiomatic. And the only way to know the boundaries of mind is by a study of neurosis, psychopathology, and mental defect. The same rule applies to Speech, and for the same reason. We shall never know what speech is nor what its pedagogic problems are until we have studied it in its most primitive forms and reduced it to its lowest terms. Hence those who are making their studies in the field of speech pathology are the veritable pioneers in the ultimate description of what speech is, how it works, and how it must be learned.

One significant omission is revealed in this report; no record is had by the committee of the work of the army tests as they affect speech. It is to be hoped that this work will be published at an early date.

REPORT FROM THE SEVERAL FIELDS

1. *History, Literature and Criticism.* This is a field once worked, then neglected, but now happily opened up again. First to note is the work of Bromley Smith, who sums his results for the two-year period as follows:

Protagoras of Adbera: The Father of Debate, QUARTERLY JOURNAL SPEECH EDUCATION, March, 1918.

This article was a contribution to the history of pedagogy. To prepare it extensive reading of original sources in Greek and Latin was required.

Vocabulary Building, QUARTERLY JOURNAL SPEECH EDUCATION, May, 1919.

A study of the vocabulary problem, ending with a method whereby teachers may increase the vocabulary of their pupils.

Prodicus of Ceos. (In preparation.) This article will show the labors of Prodicus as father of synonymy, as well as some observations about the value of instruction in *synonyms*, and the importance of definition.

The *Protagoras* and *Prodicus* are part of a series of researches into the pedagogy of rhetoric which will, I hope, be of value in establishing a history for it, something now lacking, at least in the English language. A knowledge of Greek, Latin, French, German is required.

As I work up these articles I take note of the bibliography of Speech. I have now on hand the most extensive bibliography of the subject, so far as I know, of any one in the U. S. Some day with the approval of the Conference I hope to publish a Bibliography of Speech Education.

Charles F. Lindsley makes contribution to this field in his study of George Wm. Curtis; a *Study in the Style of Oral Discourse*, QUARTERLY JOURNAL, March, 1919. *The Comparison of Cicero and Aristotle on Style*, QUARTERLY JOURNAL, January, 1918, most remarkably appears anonymously.² And in this list falls the work of Robert West in his investigation into *Qualities of Contest Orations*, QUARTERLY JOURNAL, May, 1919.

2. *Methods in Teaching, Class Instruction, Contests*. Elmer H. Wilds has given two studies in curricular conditions: "Speech Education in Normal Schools," QUARTERLY JOURNAL, May, 1918, and "Speech Education in Secondary Schools, a Bibliography," QUARTERLY JOURNAL, March, 1918. Morris Edmund Speare has gathered interesting information on classroom methods in Speech Education in the U. S. College of Discipline, QUARTERLY JOURNAL, March, 1919. Robert West contributes again with *Methods Used in Computing Contest Scores*, QUARTERLY JOURNAL, October, 1919. Harry B. Gough reports:

We have done some *experimenting*, especially last year in connection with the Student Army Training Corps, along the lines of Oral Composition as complementary to English Composition. I could give you some little data in this connection but I really think it would not be *new* but rather *confirmative* of what we already know.

3. *Methods in Research, Laboratory Methodology*. The only report of work done calculated to secure information as to how to go about laboratory studies in Speech and Speech Training that has come to the knowledge of the chairman of the committee is that done by himself in the Harvard Psychological Laboratory in the years 1916-18. This has not been published yet, but a summary of it is in order here.

The chief aim of the investigation was to ascertain what method or methods lend themselves to the solution of problems in speech. Many were tried that yielded no promise of fruit, and were discarded. The

* This article was written by Mr. E. G. Flemming, then of the University of Utah, now of the University of Wisconsin. His name was inadvertently omitted.—ED.

course of the investigation finally lead around to the adoption of a method which seemed to promise valid results. The focus was on the *effects upon auditors of certain modes of oral reading*; the problem was to find a method that would provide an adequate description of the modes of reading and of the effects produced.

The method adopted was a study of the relation between *degree of change* in the use of the voice and specified types of responses of auditors. The experimenter read passages of stories to audiences of three people, two passages an hour, each passage twenty minutes in length. Eleven modes of reading were employed, each mode being a specified combination of the *degree of variation* in the use of the elements of sound, (1) quality, (2) force, (3) time, and (4) pitch. For example, in one mode of reading no change of pitch was used but a normal degree of variation was given to the other three elements; or, again, a *wide degree* of variation in time was employed along with a *normal degree* of change in the other three elements.

The auditors were asked merely to listen during the reading. At the close they were given report blanks, involving a completion test; this they were to fill out *five days* after the reading and return to the experimenter. For the grading and evaluating of these reports a method of computation was devised that was calculated to give a uniform standard of judgment and a basis for determining fulness of report. These evaluations were reduced to mathematical terms, and averages found of the *degree of impressiveness*, judged by retentiveness, of the various modes of reading. Then the degrees of impressiveness of the various modes were compared in tables, and tables made of the individual differences among auditors. Finally a check test was applied to ascertain the degree of impressiveness of the modes of reading when report was made immediately instead of after a five-day interval.

The conclusion from this experiment pertinent to this report is that the general method seemed to bring valid results; for wherever there seems to be general agreement empirically as to the effect of any given mode of reading, the experimental results corroborated such general opinion. For example, a wide range of all four elements is generally conceded to be valuable for apprehension and retention of matter; this study shows it to be the highest by a decisive margin. General opinion would say that the elimination of all change would reduce apprehension and retention to a minimum; and the results confirm this conclusively. Other concordances with general opinion, where opinion seems agreed, indicate that the results of this method, when applied to modes of reading the effects of which are not generally agreed upon, must have considerable significance. Accordingly, the general conclusion is that this method, when carried far enough, under sufficiently varied conditions, and after the accumulation of a sufficient amount of data, will tell the teacher what the effects of this and that style of reading will be.

4. *Pathological Conditions, Speech Defects.* Dr. Smiley Blanton submits the following brief report of the work he has been doing in the investigation of speech defects:

1. The emotional disqualifications accompanying speech defects, either as cause or effect, and how far these emotional disqualifications affect the educational progress of (A) children and (B) University students.

2. As part of the same, we want to find just how far speech defects are indicative of the disorders of the emotional life.

3. How far the co-ordination disabilities of individuals with speech defects are present in other fields: the hands, feet, eyes, etc.

4. The relation of hypo and hyper-tension to speech.

5. The relation of oral inactivity and letter substitution to palate and jaw formation, to stuttering.

6. The heredity of speech defects in regard to right and left-handedness, nervous diseases, and the co-ordination and adaptive fields other than speech.

7. The application of the recognized facts of hygiene of speech to the present day school curriculum.

8. The application of known principles of speech correction to public schools and universities.

9. Best methods of *heading* stuttering.

Dr. Frederick Martin submits the following summary of his activities:

The selected material enclosed herein is mainly the result of research work by my colleagues and myself. The most interesting deductions I have made from my own studies are:

- I. A definite plan for the correction of Foreign Accent. (There is nothing in print, in English, on this particular problem. Quite necessary in our Americanization work. Prof. John Duncan Spaeth, of Princeton, is now working along this line.)

- II. In normal speech we get the reflex cues from our vowels through the auditory sense and from the consonants through the kin-aesthetic sense. The stammerer reverses this proper subconscious working, trying to hear the consonants and feel the vowels before continuing with the articulation of his words, thus interfering with the natural working of the mechanism of speech and producing an unnatural psychic and physiological condition.

- III. The speech center acts as the keystone to the arch of the other associated areas of the brain. Develop in the child a strong speech area and you will obtain better results in the development of the other areas. Deduced from work with "Shell Shocked" soldiers at our unit.

Hannah More Creasey writes: "I am making a careful study of my patients both in the hospital clinic and in the school; but I am not prepared at present to make any definite statements."

She adds, "Quantities of literature on the war neuroses have been issued, and I think that speech specialists are going to profit by the splendid research done by neurologists in the field of pathological psychology—including stuttering."

From Sara M. Stinchfield we have this statement:

"Research in corrective speech; speech tests given to 113 school children in university observational school; study of two type cases of stuttering; also classification of speech defects as to symptoms and causes." Miss Stinchfield will soon publish the results of a thesis on which she is now working in the form of a bulletin under the direction of the Iowa Child Welfare Research Station. She is at present working in the speech clinic at the University Hospital, University of Iowa.

Samuel D. Robbins has recently completed a plethysmograph experiment in the Harvard psychological laboratory (*Journal of Physiology*) on the relations of speech and shock; his conclusion is that his results corroborate the theory of Bluemel that stammering is the result of temporary auditory amnesia, that auditory amnesia is always accompanied by an excess of blood in the brain.

A source of information as to the researches conducted in the army can be had in the report of Col. Richardson before the American Medical Association, Atlantic City, June, 1919.

An interesting contributor to the investigations in stammering is Ernest Thompkins. Mr. Thompkins though not a trained investigator in the laboratory, is tireless in his endeavors to get at facts; in particular, he can be relied upon to furnish bibliographies and to provide critical comment on the latest discussions that touch upon the particular defect of stammering.

Ray K. Immel is conducting research in the psychological laboratory at the University of Michigan in stammering and stuttering. He reports his work as follows:

Experiments in simultaneity of muscular action in the speaking muscles.

Case histories.

Determination of neurotic conditions.

General emotional reactions.

Close observation of subjects daily with a view to getting the exact speech trouble and its variation from day to day and week to week.

Search for possible means of correction along with search for cause.

No complete theory formulated as yet.

W. B. Swift, M.D., has summarized his work on speech defects in a book, "Speech Defects in School Children and How To Treat Them." Many short papers have been issued during the last two years by this investigator, appearing in *The Journal-Lancet*, *The Journal of Abnormal Psychology*, the QUARTERLY JOURNAL, *English Journal*, *Journal of Applied Psychology*, *Transactions of the American Academy of Ophthalmology and Otolaryngology*.

So many workers are in this field that it is indeed impossible in a report of this kind to mention them all, let alone do justice to their claims for recognition. The number will most certainly increase in the near future; for it is one of the most important of all possible fields for the acquisition of knowledge valuable to the prosperity and happiness of the human race.

5. *Phonology; Voice—Physics, Physiology, Hygiene.* How many workers there are in this field is also impossible to ascertain, especially those who are doing work that can be properly called research. Most prominent at present is the work done by Dr. Floyd Muckey. He reports his work in the following statement:

During the past two years I have been working very industriously upon the application of resonance to musical instruments. I have worked out a sound amplifier which will make it possible to do many things which could never before be accomplished, (1) to record and reproduce phonographic records to give any volume desired and still maintain the natural quality. This will make it possible to use these records in classroom work giving the desirable and undesirable sounds. (2) it affords a reliable test for the length, weight and tension of strings which will give the best volume and quality and thus remedy a very good defect in present piano construction. (3) it affords an acoustical test for the molecular constitution of steel a most desired thing in steel manufacture. (4) it can be used in the detection of sound under water and many other purposes.

A group consisting of Dr. C. P. G. Scott, chief of the Etymological Department of the Century Dictionary, Prof. Thos. F. Cummings, Professor of Phonetics of the Bible Teachers' Training School of this city, Mrs. E. W. Scripture, Chief of the Vanderbilt Clinic for defective speech of this city, Miss Claudine Gray, and myself, and a number of others, have been working to put Phonetics upon a scientific basis and to create a nomenclature which really means something. We are progressing very satisfactorily in this work. Professor Cummings mentioned above, sails for Africa, July 3, 1920, to investigate the speech of certain African tribes in the central part of which very little is known

at present. He will take with him a *Home Recorder* which is put out by the Am. Recording Laboratory of this city and will make records of these sounds. The Am. Rec. Lab. are also developing my recording and reproducing apparatus.

Glenn N. Merry is continuing his studies in resonance at the State University of Iowa and makes the following brief sketch of his work:

We are interested in voice quality. Our first step has been Head Anatomy study. Our next step—The Physics of Voice. We are ready after three years of work on foregoing to take up "A Study of Resonance in 100 cases." What I mean by this I cannot take time to explain beyond this—we wish to learn the variants. One hundred cases of outstanding quality will be analyzed from *anatomical* basis only. You can see we have a hundred years of work ahead of us. We shall not make haste I hope anyhow.

A suggestion for future work for this committee would be a catalogue of the workers who are pursuing voice study in a spirit that deserves the inclusion in a report on research. There is a vast field for those who are willing to devise control and test conditions for the study of voice and phonology.

6. *Expression and Elocution; Relation of Voice to Mind and Body.* Charles M. Newcomb is working on what he calls, "a very exclusive problem, viz., The Organization of the Sub-conscious Mind of Material for Speech Purposes; Something about the sub-conscious processes that deliver material 'at the door' when we start speaking." He reports that at least three of his post-graduate students are working on various problems, mostly psychological.

Joseph S. Gaylord reports on his work of the past two years:

1. The rate of the first reading may be increased without reducing the amount learned. Experiments with classes of from ten to thirty normal students show a possible gain of from 20% to 68% on an average. Each student was told to read faster and faster, keeping sure that he was getting as much out of his reading as before. The gains given above are computed by comparing the first two readings with the last two in a book of nearly 300 pages. Each reading took about thirty minutes.

2. The increased rate of first reading increases the student's grasp of subject-matter as shown after a second reading. A test was given on the whole book and the latter parts were handled better than the earlier parts. A review of the whole book was made just before the examination.

3. The whole method of preparation gives better results in oral reports than does the part method. This was found to hold true when a book of 270 pages was made the whole and the seventeen chapters made the parts. Those using the whole method reported more fluently, with a better grasp of details, with more pleasing facial expression, and with far better use of voice (clearness, inflection, and tone quality). The results are more obvious when chapters are taken as wholes and paragraphs as parts.

4. There are certain fundamental reactions which should be made the basis of speech work. One of these is a feeling of "upward." When students respond to images or ideas of the different directions, upward gives better results in expression than any other direction. This superiority of upward is most marked when the whole body of the speaker responds generously. Eight other reactions have been found which are of similar import. These reactions may be learned before the student undertakes to interpret literature or give an address, and when so learned they furnish the background of his expression.

5. The motive of learning is more important in speech education than is the motive of giving a finished speech. The effort to give a finish to the work reduces the learning part of the process. Speaking to learn opens up the associative paths and gives one an initiative which is not often found in trying to give a finished product.

6. The position of the teacher in relation to the class and the speaker is of considerable importance. The position of the teacher which has proved best in the majority of cases has been by the side of the speaker and in front of the audience, but not too close to the speaker.

Andrew T. Weaver is experimenting with a "study of the psychology of voice control in interpretative oral reading, attempting to identify the several factors involved in the effective use of the voice, and, having identified them, to determine their relative importance." His procedure is outlined as follows:

1. Select a group of subjects whose training in oral reading is substantially uniform. These subjects must be normal, physically and mentally, and all of the same sex. A group of from 20 to 25 is as large as may be handled at the present time. The use of phonograph records of the voices may make possible the study of larger groups.

2. Have the group of subjects prepare a reading which, if adequately rendered, requires considerable proficiency in vocal expression.

3. Have the reading performance of these subjects scored by as many competent judges as possible. By reading performance is meant the degree of effectiveness manifested in the use of the vocal powers as agencies of expression. Only *auditory impressions* are given to the judges as a basis for their estimates. All *visual impressions* are strictly eliminated. The judges make no attempt to rank the readers but merely give to each a percentage grade, trying to apply the same standard to all.

4. Upon the basis of the grades assigned to the subjects by the judges, rank them from best to worst.

5. Test each subject as to:

(I) *General intelligence*, which is accomplished by the use of the Army Test—Alpha Form 9.

(II) *Emotional sensitivity*. Test not yet perfected. I contemplate the use of my voice recording apparatus (to be described briefly in a foot-note). The subject will speak into the recorder some colorless combination of words, and then, after certain literary material has been read, repeating the combination of words. This literary material will be rich in emotional stimuli and the subject will be asked to respond to it as freely as may be. The amount of pitch variation between the two records may serve as a satisfactory measure of emotional sensitivity. If this plan fails, I may have to fall back upon pulse and respiratory changes—or, as a last resort, vaso-motor changes as indicated by the plethysmograph.

(III) *Neuro-Muscular Co-ordinations*, with especial reference to control of vocal muscles. The test here is the degree of accuracy with which the subject can reproduce a tone which he hears, as he hears it. Different tuning forks are held to his ear and he is asked to hum into the voice recorder the tone which he hears in each case. The amount of deviation from the standard measures the fineness of control exercised over the vocal muscles. A second test here consists in asking the subject to speak a given word or sentence in the lowest tone which he can use and then repeat using the highest tone in his speaking voice register. My experiments thus far have indicated that range is an important factor in expression. I am not sure that conscious control of range is important.

(IV) *Kinæsthetic sensitivity*. This is intimately associated with neuro-muscular co-ordinations. I have as yet devised no satisfactory test.

(V) *Auditory sensitivity*, with special reference to the following:

- (a) Pitch Discrimination.
- (b) Sense of Intensity.
- (c) Sense of Time.
- (d) Sense of Consonance.
- (e) Tone Memory.

In making these tests I use the Seashore test of musical talent as recorded on the Columbia phonograph. Groups can be tested expeditiously and yet the individual records are accurate. The sense of Rhythm may also be important but as yet I have found no method satisfactory for testing it.

6. Rank the subjects in their performance on the several tests.

7. By the use of correlation, partial correlation and multiple correlation formulae, determine the function of each of the assumed factors in voice control.

8. Set up a *team* of tests which will have high diagnostic or prognostic value in the prediction of proficiency in the use of the voice in interpretative reading.

9. Discover which of the factors conditioning voice control can be improved by training and which cannot.

The voice recording apparatus mentioned above was designed and constructed here in our laboratory by Dr. Hull and myself. It consists of a kymograph rotated by an electric motor, a marker controlled by an electric tuning fork, a small tambour upon which is mounted a delicate glass needle which records the voice vibrations upon the smoked drum, and a glass mouth-piece connected with the tambour by a heavy rubber tube. The records obtained with the apparatus are accurate so far as inflectional modulations of the voice are concerned. Melody curves can be plotted from the data obtained from the records. If these curves are plotted on semi-logarithmic paper, the amount of inflectional change can be accurately measured by the planimeter.

7. *Speech Composition, Debate, Rhetoric, Style.* H. S. Woodward is carrying on an investigation to ascertain how people judge debates; his method is to ask the members of an audience that has listened to a debate to fill out a questionnaire giving information as to how they arrive at their decision. Also he is doing work with the phonograph.

Suggestions for the experimental study of the relation of imagination and debating are given by H. F. Covington in the appendix of his recent text on debating.

J. M. O'Neill is making a study of speech composition based on classified models.

E. L. Hunt is working on the problem of *The Place of Dialectic in Composition*. Of this he says:

Problems that will come under it are (1) the rise of early rhetoric (2) the break into dialectic and rhetoric with the quarrel between rhetoricians and philosophers, (3) Aristotle's further division of Scientific or Didactic reasoning as distinguished from Dialectic reasoning, which is used in rhetoric, (4) the place of dialectic in ancient education and in medieval university life, (5) its possibilities for modern use in teaching argumentation—developed partly by study of cross-examination. Along with my study is some experimentation with students interested in it. As I yet have so much ahead before I am competent to say much that I cannot indulge in prophecy. I have hopes of developing something of considerable significance in teaching argumentation, but all that remains to be seen.

8. *Dramatics.* Miss Bess Baker is ready to report an answer to the following question: "Is the element of 'fate' found in the modern drama? If so, to what extent? What has been its process of development? And how does it reflect present day philosophy?" "Bibliography, plan, and copy are now complete."

Bibliographies of Plays presented by A. M. Drummond and G. N. Merry are research studies in dramatics that have appeared in the past two years.

9. *Orthoëpy and Usage.* This is a field in which much work is being done, but the committee is unable to state just who is doing organized research and what their results have been. The work of the committee on Better Speech offers an excellent opportunity for the setting of specific tasks under controlled conditions and the gathering of data. Much can be expected in this field in the years near at hand.

T. C. Trueblood announces that he has been making a "study of provincialisms in different English-speaking countries as to the use of spoken English; also an inquiry into the causes of special tendencies in the different countries and different provinces."

Mention may fairly be made here of the investigations in usage and articulation made by large industrial establishments to standardize and improve the speech of employees. A notable instance is the American Bell Telephone Co. A future research committee could with profit make inquiries into the work already done and now under way.

General Comment. Truly the harvest is ripe. Probably the most notable fact visible is that the number of laborers is increasing at a geometric ratio. It would be unwise to make a pointed prophecy as to the future of research in Speech problems; but it is safe to say that future returns would probably outstrip the prophecy. There is no field outside the "natural" sciences that enjoys such a prospect. For research is a thing that breeds fast; once started into life all it needs is good soil and favorable climate. Both are now assured.

The fields most in need of the methods of research seem to be those in which the great majority of us spend our time as teachers. In other words, the whole profession faces a challenge to turn class work to account in getting at verifiable facts and con-

clusions scientifically secured. Some are at work in this direction; many more can begin by studying how to secure research control, repetition, variation, and proper description of results. Possibly here lies the line of increased activity on the part of the research committee. If the chairman of this committee will be pardoned, may he not suggest that the work of future committees on research can profit most by following these lines of procedure: (1) chiefly to gather the information for an annual summary, in the manner of this one, but more complete and exhaustive; and (2) to be at the service of any one who wishes to get in touch with others working in their field? Beyond these two activities it is not apparent that the work of the committee will meet with any great success.

For the present chairman is becoming more and more convinced that the best future of research in Speech lies, as it does with all other academic disciplines, with the graduate departments of universities. The university exists to find and disseminate knowledge; it offers by far the best facilities, atmosphere, and location for the sympathetic treatment of careful and valid research. Hence the problem of research in speech is largely bound up with the extension of departments of Speech Training that can offer a satisfactory grade of graduate work. Happily, they are here, and must increase. The task is first to find the teachers, then to organize the courses, set up the laboratories, increase the appropriations, get the equipment, and invite the students to come and work. It is simply unthinkable that forward-looking universities shall longer refuse their aid to an enterprise that means so much to the well-being, the culture, and the material prosperity of the nation and its people.

A LIVELY SENSE OF COMMUNICATION

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CONVERSATIONAL quality, mode, or manner has come to be accepted by perhaps all of us as a fundamental requisite of good speaking or reading when the material spoken or read is, or can be considered as, the speaker's or reader's own, applicable to the particular audience addressed and under the circumstances of the particular occasion. In interpretative reading, wherein the reader interprets a passage for his audience, or in impersonation or acting, the desirability of a conversational quality has been exceedingly vague—which leads us to a discussion of what we mean by conversational quality.

Conversational quality is not conversational style. Conversational quality is that manner of speech delivery which resembles the delivery of good conversation; while conversational style is that manner of composition, whether written or spoken, which resembles the composition of ordinary conversation. Professor Winans states;¹ "Your delivery will have the desired conversational quality when you retain upon the platform these elements of live conversation:

"1. Full realization of the content of your words as you utter them, and

"2. A lively sense of communication."

We can all agree that every person when uttering a thought should have a full realization of the content of the words used, as he utters them—not only of the thought content, but the emotional and associational content as well. But when we consider a lively sense of communication we get into difficulties. The word "lively" does not trouble us; we know what that means. What, however, is a sense of communication? When is a speaker to have it? Is he to be conscious of it at all times; or is it to be automatic? Is he to have it in acting, with respect to persons "out front," or only for the persons in the scene? Is he to have it in an oration when abandoning himself to the sway of

¹ Page 31, *Public Speaking*, 2nd ed., Century Co., 1917.

emotion during the delivery of "purple patches"? Is the character of this "sense of communication" always the same or is it modified by subject matter and environment?

The desire to communicate has been found to be an excellent motive in securing better results in elementary school reading. The children are stimulated to read thoughts to their class-mates, rather than words for their teacher. "The teachers are unanimous in their opinion that a few oral readings given under the stimulus of a real motive which calls forth the best efforts of the reader are much more effective and economical than many formal oral reading exercises of the traditional type."² The student learning to write is told to decide beforehand the audience for which he is going to write, and, keeping it always in mind, to try to communicate ideas to it.

The Standard Dictionary defines "communicate" in this manner: "To make another or others partakers of; give a share of; transmit; impart; make known; as to communicate news, a disease, or an idea." "Communication" is defined as "the act of communicating, imparting, or bestowing." Communication, then, may be said to be the act or process of making another or others partakers of our ideas. Communication is, therefore, an active thing, an activity.

The definitions of "sense" used as a noun do not aid us much in understanding the expression; but the verb throws some light on our problem. "Sense," as a verb, is stated to mean; "to become cognizant of through the senses; perceive by means of any sense-organ." The third meaning, which is indicated as "rare" is; "To be en rapport with." The quotation given to support this usage is; "The subject ceases momentarily to hear and to *sense* his magnetizer. Ochorowicz *Mental Suggestion* tr. by J. Fitzgerald, pt. II, ch. 6, p. 226 (Hum. '91)." Now we begin to get somewhere. To have a *sense* of communication then means; to become cognizant of communication through the senses; that is, to be aware of communication by the use of our eyes, ears, and other senses.

² William S. Gray, in *Principles of Method in Teaching Reading, as derived from Scientific Investigation*, Chap. II, page 38, of *The Eighteenth Yearbook of the National Society for the Study of Education*. Public School Publishing Co., Bloomington, Ill., 1919.

Just how the senses register the presence or absence of the communication it is difficult to tell; but an illustration or two may serve to give us an understanding of the process. A famous horse, advertised in Germany a score of years ago as having almost human intelligence, attracted the attention of psychologists. The horse apparently understood and answered questions propounded by his master. Of course the horse had gone through a long period of training. His master would ask him problems in arithmetic; the horse would paw the floor the correct number of times. He answered other questions correctly, a certain number of strokes of the fore-foot indicating "yes," and a certain number of strokes "no." The scientists could not discover that the master consciously used any signals in directing the horse. It was found, however, that when the questioner was someone other than the master, and was out of sight of the horse, the master also being absent, the answers were not correct. It was, therefore, concluded that unconscious signals, which could not be discerned by men, were given the horse. The horse had been trained so that he could recognize these signs, although the master was not aware that he was communicating anything to his horse. So in speaking to others throughout our lives it is probable that we have become trained until we unconsciously recognize signs which are unconsciously given. A football player is trained to follow the ball, even though he can not see it. A baseball pitcher trains himself to be aware of what is going on behind his back on first and second bases. All the senses aid us in securing and keeping communication, although we cannot say what signs indicate the presence or absence of communication.

The rare meaning of "sense" gives us a further clue to the meaning of "sense of communication," and indicates that it may be interpreted as a feeling of being en rapport with the audience.

Finally, we come to define a "sense of communication" as awareness or cognizance of the activity involved in imparting our thoughts and feelings to another or others. In other words, to have a lively sense of communication a speaker must be alert to, and aware of the act of imparting his ideas.

In the first step of learning to speak, this sense of communication should be consciously present. The student should not

only be able to understand with his mind the meaning of communication; but should also be able consciously to feel with his whole being its significance. Later it passes into the realm of sub-conscious or automatic action. In communicating a thought or emotion the speaker sends forth stimuli to his audience to which they react, even though the reaction is not observable to the eye. "A man or animal may stand stock still under stimulation, but we should not say that there was no response. Close observation shows that there are changes in the tensions of the muscles, in respiration, in circulation, and in secretion."³ The trained speaker learns to receive these responses from his audience and react to them in turn, adjusting his mental and emotional attitude, his speech delivery, gesture, amplifying or repeating, emphasizing, etc., as experience has taught him. So that his reactions to the responses of the audience finally pass over into the realm of unconscious reflexes; yet he may be said to have a lively sense of communication, for Dr. Prince explains;⁴ "The whole content or field or consciousness at any given moment includes not only considerably more than that which is within the field of attention but more than is within the field of awareness. The field of conscious states as a whole comprises the focus of attention plus the marginal fringe; and besides this there may be a true subconscious ultra-marginal field comprising conscious states of which the personal consciousness is not even dimly aware."

It is clear, then, that a speaker, uttering his own thoughts, or those of another which are of such a nature that he can make them his own, applicable to the audience addressed, under the circumstances under which they are addressed, should have a sense of communication. But what about the actor? We must remember that the actor has two audiences—the person or persons on the stage, and the persons across the footlights. It is easy to see that the speaker, playing a part, making himself another person, should have a sense of communication with his immediate audience, the person or persons immediately addressed. We are all familiar with the "purpose of playing" as enunciated

³ Watson, *Psychology From the Standpoint of a Behaviorist*, page 14; Lippincott, 1919.

⁴ Prince, *The Unconscious*, page 351, The Macmillan Co., 1914.

by Hamlet, "whose end, both at the first and now, was and is, to hold, as it were, the mirror up to nature." Conversation in a play should be conversation, that is, good conversation, and should communicate an idea or emotion to the person addressed. A good conversationalist has learned by experience to respond to the stimuli given by those addressed, and does so by an unconscious reflex, rather than by a conscious effort, although at times he may be conscious that he has responded properly or improperly.

So in an interpretative reading, where the reader assumes two or more rôles, he has, or should have, that sense of communication in each characterization with the imaginary person to whom he is addressing himself.

What, however, is the state of his sense of communication with his audience "across the footlights"? Has he a sense of communication with that audience? And if so, what is the nature of it?

In order to answer those questions, let us consider what the purpose of a play, of acting, and interpretative reading is. Brander Matthews says; "The ordinary playgoer . . . comes to the theatre in search of unthinking recreation."⁶ Quoting Bronson Howard, he says;⁶ "The art of acting is the art of *seeming* to move, speak, and appear on the stage as the character assumed moves, speaks, and appears in real life, under the circumstances indicated in the play." In other words, the actor must remember that he is playing on the stage; and the word "seeming" indicates that he must take into consideration the audience. Again Brander Matthews says;⁷ "The dramatic poet always intends his works for the stage itself; he plans them to be performed before an audience, in a theatre, and by actors. Therefore he is ever taking account of the spectators, and of their prejudices and their predilections . . ." And if the dramatist "is ever taking account of the spectators, and of their prejudices and of their predilections," how much more should the actor take into account the audience, who comes so much more closely into contact with them. "The actor must take care to convey the

⁶ Brander Matthews, *On Acting*, page 7; Scribners, 1914.

⁶ Ibid, page 8.

⁷ Ibid, page 16.

sentiment fully to the audience."⁸ In Chapter VII of his book *On Acting* Brander Matthews relates two remarkable incidents which indicate that the best actors, such as Madame Modjeska, have an almost marvellous command over their audiences. Aristotle states that the function of tragedy "is to arouse the emotions of pity and fear in the audience."⁹ The purpose of the actor must carry out the purpose of the author and has a direct relation to the audience. The actor, we can conclude, must in the playing of his part communicate either a thought or an emotion to the audience across the footlights.

Now, the question arises, should the actor have a sense of that communication? Which can be answered in Yankee fashion by another question; if the purpose of the actor is to communicate something to his audience, how can he know whether he is accomplishing his purpose unless he have a sense of that communication?

In regard to a sense of communication, whatever applies to acting would apply to interpretative reading. Both the actor and reader must, however, bear in mind that they must communicate to two audiences—that across the footlights or "out front," and that to which the speech is immediately addressed. In soliloquy there is but one audience apparent; but the communication would be essentially the same as in dialogue, for the actor or reader addresses an imaginary self, and in some cases another imaginary person. For the "speaker" the problem is simpler, for he has but one audience to whom he talks directly.

In all cases a sense of communication is desirable and even necessary for the most effective utterance. In beginning to develop such a sense of communication the process is more or less conscious, but as the person with a thought or emotion to communicate gains facility in communication, that sense of communication, though still lively, drops into the realm of unconscious reflexes; or, perhaps more accurately stated, the sense of communication is thrown off into the fringe of consciousness there to function as the human mechanism strives to adapt itself to the circumstances in which it finds itself.

⁸ Ibid, page 31.

⁹ *Aristotle on the Art of Poetry*, Lane Cooper, Ginn & Co., 1913, page 17.

CANT IN LANGUAGE

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D R. SAMUEL JOHNSON once said to Boswell, "My dear friend, clear your *mind* of cant." Enlarging upon this theme, he added: "You tell a man, 'I am sorry you had such bad weather the last day of your journey, and were so much wet.' You don't care six-pence whether he is wet or dry. You may *talk* in this manner; it is a mode of talking in Society: but don't *think* foolishly."

Such formulaic expressions of ceremonial politeness are not, however, the only examples of cant in language. Another class of linguistic canting exists with which, had Bozzy brought it to his attention, the sturdy Doctor would not have dealt so gently. This specially silly form of cant to which we refer is practically never, we believe, found in persons who have any sort of broad, humane view of our jumbled, ironical life; who try to see that life steadily and see it whole. It is practically never found in persons who have a real sense of the fibre and quality of words, or a real skill in the use of them. It is commonly found in persons who fancy themselves a shade too nice for this "world of dust and dew"; who prefer to take it at third or fourth hand; whose passage through it consists largely of the donning and doffing of various groups of public affectations. It is commonly found in persons not susceptible of the true values of diction and not appreciative of literary style.

The form of cant that we mean, is an assumed and pretentious super-nicety in the choice and use of certain words to the disparagement, or even exclusion, of certain others. A student of the curious will one day, perhaps, compile a handbook of the perfectly good words that super-nice people affect to think objectionable. It would make excellent light reading. In it would be the word "bloody"—a word so long tabu in British drawing-rooms, until Shaw made that tabu a joke for the rest of mankind. In it would be the word "hell," which during the Victorian era was printed "h—l." It has been favorite cant to

pretend to regard this word as profane. It is, of course, nothing of the kind. It is merely the old Anglo-Saxon term for the place of departed spirits; or, by derivation, the grave. It is quite similar to the classical "hades" or the Hebrew "sheol." How often have we seen super-nice persons assume a shudder of protest at the perfectly legitimate occurrence of this word! As for themselves, they always, with a conscious simper, used a periphrasis, such as "a hotter place," or a "warmer climate"; sometimes pointing downward to make their meaning clearer. Such a super-niceness is born of ignorance; for the Anglo-Saxon "hell" had nothing to do with temperature—a fact that the super-nice ones might have realized by a reference to "The Book of Common Prayer": "He [Christ] descended into hell" means that He went to the shadow-land, the place of departed spirits.

Then there is the word "skunk," and all the precious affectedness connected with it. One super-nice fashion has been to refer to the skunk as a "polecat." This is mere ignorant shuffling; for the true polecat is an European animal of the weasel family, resembling a skunk in only one respect—the fact that it has scent-glands which secrete a substance whose odor human beings do not enjoy any more than they enjoy that of the defensive liquid of *Mephitis mephitis*. Another super-nice euphemism for skunk is "kitty," the humor of which is about equivalent to that of calling a dog "bunny." A skunk is a skunk. It is something of a pity that Americans have never had the faculty of borrowing or adapting a word and at the same time keeping it in approximately its original form. They have had a serious time in trying to pronounce their own language, and an even more serious time in trying to pronounce the languages of other folk. Therefore we now have "skunk" instead of "seganku," the original Indian word. If super-nice ones feel a qualm at "skunk," let them say "seganku"; let them use a periphrasis, like Charles Sumner's "noisome, squat, and nameless animal"—for that is better than "kitty" or "polecat."

There is also the word "belly." This is an evolution from the Anglo-Saxon "baelg" or "belg," from which we also have "bellows" and "bag." In the old system of anatomy were three bellies; were that system still in vogue, the super-nice ones would

be thrice as horrified as they now are. These three were the upper belly—the head (the old term would even now, we think, be more accurately descriptive in certain cases); the middle belly—the thorax; and the lower belly—the abdomen (which the super-nice, by the way, generally pronounce ab'do-men). Later, the word belly, when used of human beings, came to be restricted to that portion of the body which extends from the thighs to the breast and which contains the intestines. Used thus, it means that entire visceral cavity. It is not synonymous with stomach—the stomach is a digestive tract; being, as the experts tell us, an enlargement, or a series of enlargements, at the anterior end of the alimentary canal. The belly contains not only the stomach but also the bowels and other viscera.

Mrs. Cowden Clarke's "Concordance" gives thirty-seven instances of "belly" as used by Shakespeare; also "belly'd," "belly-doublet," "belly-full," and "belly-pinched." The great speech of the melancholy Jaques (in Act II of *As You Like It*,) immortally describing the seven ages of man, mentions

. . . the justice,
In fair round belly, with good capon lin'd.

In "Coriolanus," Menenius Agrippa begins his recital of an ancient fable with

There was a time when all the body's members
Rebell'd against the belly. . . .

The King James' version of the Bible repeatedly uses the word "belly." In that superb drama, the Book of Job, Eliphaz the Temanite bitinglly inquires, "Should a man utter vain knowledge, and fill his belly with the east wind?" Zophar the Naamathite says of the wicked that "God shall cast them out of his belly." In the Book of Jonah, the narrator makes Jonah to say, "Out of the belly of hell cried I"—a double-barreled offence against super-nicety. In the parable of the Prodigal Son, Christ says: "And he would fain have filled his belly with the husks that the swine did eat." The translators assign the word to super-mundane utterance: "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go . . ." The American Standard version of 1901 retains the word in all of the places mentioned above except the first (Job 15, 2), where

the entire rendering has been altered. It would be interesting to know whether or no the super-nice object to these passages; or to an allusion to the bellyband of a horse's harness; or to Professor Moore's assertion, in his *A Visit from St. Nicholas*, that the saint had "a broad face and a little round belly"; or to this utterance of a modern lyricist:

There's a boding sound, like winter
When the pines begin to quail;
That must be the gray wind moaning
In the belly of the sail.

There is also "sweat." I have been informed that the rule of one super-nice person held that the lower animals *sweat*, males of the human species *perspire*, and ladies *glow*. It is quite in order that anybody who shrank from calling women *women* insist upon having them *glow*. We find God saying to Adam, "In the sweat of thy face shalt thou eat bread." In a passage of St. Luke that many less nice persons cannot read without a catch in the throat, we find: "And being in agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." In either of these places, substitute "perspiration"; and just see if it isn't ever so much nicer! Let not truly refined persons have sweat-bands in their hats, or wear sweaters. Misery me, lackadaydee!

Shall we not agree that super-nice persons have no right, by their affections to cast suspicion, like insinuating scandal-mongers, upon what is as "respectable" as they? The words of our language are a common property; and they who would asperse them without cause, leave all of us the poorer. Furthermore—Doctor Johnson would doubtless have admitted that a canting mode of speaking and writing tends toward a canting mode of thought. "Clear your *mind* of cant"—and as an aid thereto, seek also to weed out cant from your language.

EDITORIAL

A WORKING CONVENTION

WE have received a number of comments on the last National Convention and have heard a number of opinions expressed in regard to the convention to take place at the end of this year. It seems that there are three phases of convention activity to which the officers of the National Association, the members who attend the conventions, and all who are going to work for the success of the next annual meeting should give particular attention long before the meeting assembles.

In the first place, we should have a number of section meetings at future conventions. The National Association has become too large, the membership attending the Annual Convention altogether too great, for the meetings to function properly when held simply as general sessions to which all attending members are supposed to go. An audience of two or three hundred people is too big for professional discussion. It is satisfactory only as an audience. It is a good group for speakers to make speeches to. It is not a good group to thrash out a subject, to formulate programs of action, or to hold worth-while debates on detailed problems. The field of speech education is too diverse to permit the holding of a single session convention to be most helpful to the members of the profession. There is no reason, we submit, why teachers of dramatics, workers in the field of defective speech, and teachers and coaches of debate, should not be meeting simultaneously in three separate sections. Of course, there will be a small percentage who would be glad to have an opportunity to hear what is said in all of the meetings, but it must be true that the large majority of teachers would not have difficulty in making among three such meetings a satisfactory choice which would fit in well with their prevailing professional interests. Even though some will have to miss cer-

tain discussions which they would like to hear, it seems clear that the great majority will be much better served by a number of sectional meetings limited to the discussion of concrete problems.

In the second place, if the National Association through the activities of its Annual Convention is going to function in education in anything like the manner in which such an organization should make itself felt, we shall have to have *more usable* committee reports than we have had in the past. Committees that are appointed from time to time to work on some important problem in this field, should be allowed an expense account for postage, stenography, printing, mimeographing, etc. The bills need not be exorbitant, but considerable could be done in this way to encourage committees to present to the Convention *mimeographed or printed reports in every case*. It is too much to expect members of committees supported as we have supported our committees in the past, to make the kind of committee reports which will be most helpful to the Association. The report of a committee on such a subject as Beginning Courses, College Entrance, or High School work, should be completed some time in advance of the national meeting, should be either printed or mimeographed in full, and should be distributed to the members of the Convention at the opening of the session, a day or two before the report should be acted upon formally by the Convention. It is only in this way that we can get from our committee activities results comparable to those obtained in other societies from the activities of their committees. Reports that can be handed about, read, compared, annotated, discussed, amended, and filed away for future reference to be used as the basis of work another year, are the only kind of reports which are really going to help the National Association to do its work as it should be done.

In the third place, the National Association in annual convention assembled *must take action* on all sorts of recommendations, reports, and resolutions. It is hard to understand why any one should oppose the taking of a formal vote in the National Convention in order to ascertain and record the opinion of the members present on some debated question of professional procedure. We submit that any member of the profession inter-

ested in furthering a certain course of action, has the right to ask the profession through its National Convention to tell him, after explanation or debate, whether that line of action meets with the approval or disapproval of the members of the profession there assembled. Any teacher who thinks that it would be a good thing to have a certain sort of beginning course, or a certain name for a course or a department, or a certain kind of an entrance requirement in this field, ought to be encouraged to ask for a vote in the National Convention which will show whether or not the proposed action is approved or disapproved, and in what proportion. Of course, such votes taken in the National Convention cannot possibly constitute binding legislation. Any member is free to accept or reject the advice of the assembly, but it is hard to understand how anything but harm can come from obstructing efforts to find out what professional opinion actually is. There are a great many problems now being discussed on which there is considerable difference of opinion. We hear one teacher advocating a certain course one month, and another teacher denouncing that course the next month. Some of us would like to know which one really represents the professional opinion throughout the country. Questionnaires sent out through the mail are expensive, tedious, sometimes annoying to those who receive them, and very frequently disregarded. The only possible easy, accurate, inexpensive way to ascertain the drift of professional opinion is to ask for a vote at the National Convention. Such votes should be encouraged by everyone who is interested in learning what the truth is in regard to our present professional philosophy. Such truth made available to all the members of the profession through the official minutes of the National Convention could not fail to prove enlightening and helpful regardless of what the showing might be. Regardless of whether a pet idea is approved 90 to 10 or disapproved 90 to 10, or approved 60 to 40 or disapproved 70 to 30—the record is enlightening and helpful. How such a record can do harm to anyone is very difficult to conceive.

We trust that in the coming National Convention and in all future National Conventions there will be many sessions dealing with very specific problems, discussing them at as great length as possible, and recording just as many official votes as any of the

members present seem to think would be helpful or significant. We trust that committees will prepare voluminous printed or mimeographed reports, make long lists of specific recommendations, and that the convention will take time, with or without discussion as the case may be, to record a single vote on each and every question which any committee can bring before it. In no other possible way can the truth in regard to professional opinion be made known and be made usable. And the truth shall make us free (from many things) when we know it and can use it.

THE NATIONAL DIRECTORY

EARLIER plans for the printing of the national directory had to be postponed on account of business difficulties last year. Present plans will not be abandoned for anything short of a calamity which entirely wipes out the *QUARTERLY*. The October number will carry (either as a separate or as a regular part of the issue) a complete national directory of the members of the National Association, arranged geographically. A recommendation will be made to the next national convention that such a directory be made a regular feature of each autumn issue of the *QUARTERLY*. Such a publication ought to be of great value not only to all members of the association, but to all educators and others interested in speech education.

THE FORUM

MINUTES OF THE ELEVENTH ANNUAL MEETING

EASTERN PUBLIC SPEAKING CONFERENCE

Princeton University

MONDAY, APRIL 5, 1920

Morning Session

PRESIDENT McKEAN called the Conference to order at 11 A. M., and introduced the President of Princeton University, Dr. John G. Hibben.

In welcoming the conference to Princeton, President Hibben voiced his approval of the fact that public speaking teachers now emphasize content as well as form, and he expressed the opinion that the two things should be developed together and regarded as inseparable. He offered a distinctly appropriate apology for the weather, and expressed a hope (later fulfilled) that the sun might shine upon us before we left Princeton.

Myron J. Luch, of Lehigh, opened the regular program with a talk on "Power Through Public Speaking," in which he cited numerous instances of students who had, so to speak, "found themselves" through public speaking—had, in other words, learned to realize their own moral and mental powers, and to experience the thrill of freedom and of creative effort—and he drew the conclusion that public speaking ought to be the center, not the fringe, of the educational system, the coördinating agent to help men realize their education in themselves.

A quite different, though not necessarily antagonistic, view of the subject was presented by E. W. Smith, of Colgate, who concluded the morning session with an address on "Approaches to the Platform." Among the avenues of approach that he cited were Debating, Dramatics, Accidents of Circumstances, Foreign birth (the foreigner, he pointed out, is always sure of a hearing, and, of course, the "sky route of genius," i. e., the route of great achieve-

ment in something else). The great question, he said, was how to train these young speakers; and he put in a strong plea for the classic method of thorough drill, and lamented the departure of the classic type of orator, along with classic manners and the minuet. What promised to be a lively discussion was postponed until afternoon.

Afternoon Session

The afternoon session opened with a discussion of Professor Smith's paper; but time and food had softened it down into an exchange of delicate compliments, and Robert S. Illingworth, of Lafayette, was soon called upon for his paper.

His subject was "The Freshman Players at Lafayette," and he gave us an informal account of one of the most unusual and elaborate experiments in college dramatics that we have heard of at these conferences. He was kept on his feet answering questions for some time, and more than one member expressed a hope that he would write up his account for the *QUARTERLY JOURNAL*.

In the absence of Miss Anne T. Renshaw, of State College, who was to have read a paper on "Modern Attention to Pantomimic Expression," Professor Binney Gunnison, of Wesleyan, was called upon next.

His subject was "Oratoric Action," and he made the point that the speaker expresses himself through three mediums, words, tones, and actions. The actions, he said, while usually neglected in our systems of education, were really the most important and impressive of the three; and he gave some amusing examples and demonstrations to prove it. In discussion some one made the point that the action must not only accompany the word, but must accompany it on time, and several persons cited disasters resulting from delayed action.

Professor Carl Louis Altmaier, of Drexel Institute, Philadelphia, next addressed the conference on "Some Investigations Into Public Speaking Periodical Literature." He told of his own labors in getting together a bibliography of such literature, and spoke particularly of the human and historical sides of his investigations. Wide reading in oratory, and in the history and criticism of oratory, gave one, he said, a broader and more intimate view of history than almost any other course of reading could give.

Karl E. Agan, of the Pennsylvania Military College, Chester, read a paper on "Public Speaking in a Military College," in which, besides emphasizing the support given the work in public speaking by the military authorities, he sought to correct the impression that the military school exists to manufacture soldiers. The real purpose of such a school, he said, is to self-controlled, righteous living, on the theory that self-control is the highest form of individual freedom.

Professor Winans consented to postpone his paper until the following day, and the conference then adjourned, at 4:30 P. M., in order to attend a lecture and reading on Tennyson by Mr. Alfred Noyes.

Previous to adjournment President McKean announced the following committees:

Time and Place—Marshman, Redmond, Lane.

Nominations—Winans, Luch, Palmer.

Auditing—Altmaier.

Evening Session

The evening was devoted to an informal round table conference.

Mr. Dolman spoke on behalf of the QUARTERLY JOURNAL, making a plea for financial support and for contributions. Professor Winans and President McKean made similar pleas. Many members indicated a desire to help in every possible way. On motion of Mr. Dolman it was voted to take subscription to the QUARTERLY from members of the Eastern Conference at two dollars apiece, the balance of fifty cents to be paid from the treasury.

Erastus Palmer, College of the City of New York, was called upon by the president to fulfill his promise to "start something."

He did so by issuing a blanket challenge to anyone to cite a single instance of a stammerer who had been corrected, and had stayed corrected for more than six months when not under the direct influence of his teacher. The discussion was hot, and lasted all evening, and many persons, including Dr. Muckey of New York, thought that stammerers had been and could be cured; but in the end no one was able to take up the challenge, and no actual instance of a permanent cure was cited.

TUESDAY, APRIL 6, 1920

Business Session

The business session was called to order at 8:35 A. M., with President McKean in the chair.

Minutes of the 1919 conference were read and approved.

The Committee on Time and Place reported a recommendation that the 1921 conference be held at Princeton on the Monday and Tuesday following Easter.

The report was adopted.

On motion of the same committee, a unanimous vote of thanks was extended to our Princeton hosts.

The Committee on Nominations reported the following recommendations:

For President, Daniel W. Redmond, C. C. N. Y.

For Vice-president, J. T. Marshman, Penn. State College.

For Secretary-Treasurer, John Dolman, Jr., Pennsylvania.

The report of the committee was adopted, and the president declared these officers elected.

The treasurer's report was read and adopted.

It was unanimously voted to extend the thanks of the Eastern Conference to Professor O'Neill for his labors on behalf of the QUARTERLY JOURNAL.

It was moved to extend the thanks of the Conference to the retiring President. Amended to include all the officers. The motion, as amended, was passed.

At 9 A. M. the Business Session adjourned.

Morning Session

The morning conference was opened by G. F. Rassweiler, of Bucknell, who spoke on "Story Telling as a Foundation Course." The best approach to self-expression, he said, is that which is natural, simple, primitive, active, social, and emotional; and he showed that story telling answered all of these requirements.

Dr. J. Duncan Spaeth, of Princeton, then addressed the conference on "Practical Phonetics." He urged an analytical study of phonetics as a means of self-criticism, and gave some practical hints concerning the relation between phonetics and enunciation.

Gustav F. Schulz, of the College of the City of New York, read a paper on "Public Speaking at the Workers' University," in which

he told of some very interesting experiences in a school maintained by the labor unions in New York.

J. Walter Reeves, of Peddie Institute, under title of "Is Special Training at a School of Oratory Necessary?" spoke a word in defense of the special schools so generally discredited at the universities.

As a fitting conclusion of the 1920 Conference, President McKean introduced "our past master" Professor James A. Winans, of Cornell. His title was "Currents and Eddies," and his observations, he said, were outgrowths of the Chicago convention. He regretted the fact that there were so few references at Chicago to Public Speaking proper, and maintained that the teaching of Public Speaking was after all the big solid substantial thing in speech education, in the colleges at least. He presented the Eastern point of view as opposed to the Western, among other things on the question of name; he was for "Public Speaking" he said, as against "Speech Education" or "Speech." He especially decried the defensive attitude of so many teachers of speech in pleading constantly for "recognition." "Let us say nothing and saw wood," he counselled; "Let us give service, and the recognition will come."

After a very brief discussion, the 1920 Conference adjourned.

J. DOLMAN, JR., *Secretary*.

TRAINING IN SPECIAL SCHOOLS¹

EVERYTHING that helps our work in Public Speaking is worthy of our consideration. I am sorry that the following brief discussion of special schools is more of a refutation than anything else. I am sorry, I say, because it should not be necessary to defend these schools, for I feel that they do an excellent work. I had encountered some criticism of them, but had had no idea that the criticism was quite so prevalent till I went to the Chicago convention. There, on questioning a number of college teachers about their attitude toward these schools, I invariably received the response that they were impracticable and were out of touch with the active work in the schools; that they devoted too much time to form, and prepared for platform work only.

¹ Given at the Eastern Conference at Princeton, April 1920.

While not unconscious that these schools have faults, I would like to attempt to answer some of these criticisms, because I believe an injustice is being done them that results harmfully for our work.

In the first place, I would like to say that those who have strongly criticised these schools have been teachers who never attended them. To such people I am tempted to apply the tests that our books on argumentation suggest. Is the authority prejudiced, and is the authority sufficiently familiar with the subject to pass the best of judgment? Without doubt many are unprejudiced and are capable, after investigation, of passing judgment, and yet I do not think that this is always true.

One of the commonest criticisms is that preparation in these schools is impracticable, and that one is better able to teach the subject who has had the regular course in college. If we regard the work of Public Speaking as an art, which we undoubtedly do then it seems to me that it is impossible to get a comprehensive knowledge of it as an art in the Speech courses in college where the work is planned for the general run of students, most of whom never expect to teach the subject.

I cannot believe it possible for a teacher to do his best work with students in leading them successfully through a course where his work has not been more advanced nor detailed than the works of those who are taking the work under him. I feel strongly that the teacher should have more advanced work than his students. I have in mind a certain university where there are five men in the department of Speech, and yet not one of them has had any other preparation than that received in that particular university where they are teaching.

But let me try to answer more definitely the impracticable argument. If giving one's whole time to the study of the theory and the practical working out of the theory under expert criticism is impracticable then I don't know what is practicable. It is entirely possible that there are some things done in the work-shop of these schools that could not always be put into practice in teaching, but the same is true in other subjects. When a student is taught to diagram sentences, it is not with the intention that he is going to go through that form when he wants to use good grammar. The diagramming is simply a basis for analysis, so is the most of the work objected to as too much form in the special schools. Form is subordinated to art.

The most helpful and practical work of these schools is the theory and practice under expert criticism in interpretation, extempore speaking, and in dramatics. This practice is not so much for preparation for platform work only, but for that and for teaching also. The technique is given of course, but technique that is usable.

The work in dramatics given in these schools is particularly valuable, for scenes from the best classics are presented by the students under the supervision and criticism of teachers who have made a study of the simplest and best way to present these masterpieces. I think that everyone will admit that the drama is becoming more and more recognized as a means of self development for students, and a clean and educational form of entertainment for the listeners.

I have heard teachers say that the work in college is mostly limited to the work in debating and extempore speaking and that the finer points in technique are unnecessary. But a knowledge of this technique would certainly enable the teacher to help the student in getting his message to his audience more effectively, and anything that will do that is legitimate and worth while.

Perhaps some of the colleges give advanced courses for the students who care to take such courses in preparation for teaching. Such a plan is excellent and in that particular they are doing the same work that the special schools are doing and deserve commendation rather than criticism.

It occurs to me that these special schools are to the teachers of Speech what medical schools are to doctors. They train a teacher so that he is enabled to diagnose a case of defective speaking or speech and to apply the best methods of correcting the difficulties. I would not advise the taking of such a course, however, until the prospective teacher had had his college training.

In conclusion, I would like to say that I am not the paid representative of any of these schools, but one who feels that a closer union should exist between them and those in the active field of labor. I strongly believe that our work would improve generally if we realized that these schools have much that is helpful. I have wondered if some are not still carrying grudges against certain schools that at least years ago turned out affected elocutionists rather than effective teachers and readers of the spoken word. Is

it not possible that if we cared to investigate these schools that we would find a change had taken place in the kind of work done, and that they deserved our coöperation rather than our criticism?

Peddie Institute.

J. WALTER REEVES.

Following are the committee appointments for the current year for the National Association of Teachers of Speech.

Research:

- G. N. Merry, State University of Iowa, Chairman.
- J. S. Gaylord, Winona Normal School.
- Bromley Smith, Bucknell University.
- H. B. Gough, De Pauw University.
- E. D. Shurter, University of Texas.

Membership:

- Bess Baker, Washington, D. C., Chairman.
- D. E. Watkins, University of California.
- J. T. Marshman, Ohio Wesleyan.
- J. R. Pelsma, Oklahoma A. and M. College.
- Mary Slifer, Winona Normal.
- C. A. Fritz, Wittenberg College.
- C. H. Thurber, Purdue University.

High School Courses:

- A. T. Weaver, University of Wisconsin, Chairman.
- Bertha Forbes Herring, Senn H. S., Chicago.
- Mary Yost, Vassar College.
- D. H. Wheeler, Lawrenceville Academy.
- Maude May Babcock, University of Utah.

Beginning College Course:

- R. D. T. Hollister, University of Michigan, Chairman.
- Pearl Shale Kingsley, Denver University.
- J. T. Marshman, Ohio Wesleyan.
- L. R. Sarett, University of Illinois.
- Ruth Kentzler, Proviso Twp. High School.

College Entrance:

- J. W. Reeves, Peddie Institute, Chairman.
- H. S. Woodward, Western Reserve University.
- W. C. Shaw, Knox College.
- J. P. Ryan, Grinnell College.
- Anthony J. Blanks, University of S. California.

C. H. WOOLBERT, *President.*

INFORMAL sounding as to the best place for holding the next meeting of the National Association reveal a distinct leaning toward placing the meeting east of Chicago. One city that offers an excellent solution of the geographical problem is Cleveland. It is many hundred miles nearer the Atlantic seaboard, it is not out of reach of the Middle West, it opens up a territory in Ohio, Pennsylvania, and New York that has never been favored by the place of meeting and which is yet excellent country for teachers of Speech, and it has undisputed virtues as a convention city. Will not members who hope to attend next December's meeting make it a point to drop a line to me expressing their opinion of Cleveland as the next meeting place. This gives a chance to a large number who were not present when the vote was taken at Chicago last December. Please give the Executive Committee the benefit of your desires.

C. H. WOOLBERT.

PERIODICALS

PROBLEMS IN THE PRESENT CONDUCT OF DECLAMATORY CONTESTS

UNDER the above title Miss Gertrude E. Johnson of the University of Wisconsin offers, in the *English Journal* for March, 1920, many helpful suggestions for contest work. The article contains a list of reforms demanded, a list of types of materials to be avoided, a suggested list of useful authors, a list of books of material with characterizations of the material mentioned, and lists of books of collections of various sorts. The following paragraphs are quoted to show in general the attitude of the author of this article toward the improvement of declamatory contests:

It is upon the contest which makes use of general literature outside speech forms that I shall offer suggestions, but what follows applies in many cases equally well to the contest using speech material. In the speeches chosen the content should be largely in the experience of the speakers and of as timely a nature as possible. Great speeches of the long ago are not necessarily wise choices. The delivery should be direct, conversational in form, and sincere as possible. In passing I may say I do not approve of either contest, as too many elements of artificiality are introduced in any case. I would have reading contests and extemporaneous speech or discussion contests. Boys and girls should participate as inclined or encouraged to take up the line most to their advantage as individuals. I would abolish the "coaching" and replace it with constructive teaching. . . .

The following suggestions are offered in the hope that they may be of assistance in judging reading and declamation:

I. In reading and declamation there are three distinct types of material which may be used, and the reader or the speaker should be judged upon the basis of his effectiveness in handling the kind of material with which he is dealing. These types are:

- A. Subject-matter which the reader or speaker may properly address directly to the audience; e. g., orations.
- B. Subject-matter which is to be interpreted for the audience; e. g., dramatic readings.
- C. Subject-matter which is a combination of types A and B; e. g., stories in prose or verse.

When the reader or speaker is dealing with material of Type A, he is under the supreme obligation to give the audience unmistakable evidences through his action and his voice of his lively sense of communication with them as he reads or speaks. He should be reading or speaking to the audience and not *before* them, *at* them, or *over their heads*. The ideal here is conversational directness.

When the material is of type B, the reader or speaker reaches his audience indirectly. He is reading or speaking *for* the audience rather than *to* them, and his paramount object in this case should be to place all of his powers of expression at the service of his subject-matter in such a way as to interpret it as completely as possible for them.

When the material is of type C, the reader or speaker, in the delivery of those portions which may properly be addressed to the audience, should employ the mode of conversational directness; and in all other portions, he should employ the mode of type B, interpreting the material *for* the audience.

II. The judge of a reading or declamation contest should analyze his impressions of each reader or speaker for evidences of the two underlying essentials of good reading and declamation which are:

A. *Grasp of subject-matter*. This implies that the reader or the speaker understands the thought-content of his selection, and that he appreciates its emotional values; that he is thinking clearly and feeling genuinely and spontaneously as he reads or speaks.

B. *Effective expression of subject-matter*. This implies a proper attitude toward the audience and a proficiency in the use of the bodily agents of expression.

The foregoing essentials of satisfactory performance in reading and speaking manifest themselves to the critic in what he *sees* and in what he *hears*. The judge's task is to determine the contestant's relative merit in the two above-mentioned particulars upon the basis of inferences drawn from his visual and auditory impression of the several contestants. Every visual and auditory impression for which the contestants are responsible has some relevancy. The following are suggested as being of especial significance.

VISUAL IMPRESSIONS

1. Personal appearance.

2. Physical attitude and bearing.

Do carriage and position on the platform indicate proper consciousness of and consideration for, the audience? (In reading does he look at the audience as much as he should, unhampered by the text?)

3. Facial expression.

Does it reveal thought and feeling in keeping with what the accompanying words denote and connote?

4. Other bodily movements.

Are they in harmony with and an aid to the vocal expression, i.e., spontaneous, significant, not studied, awkward, and empty?

AUDITORY IMPRESSIONS

1. Volume of voice.

Is it sufficient to assure audibility throughout? Does it change with the thought and feeling of the selection?

2. Enunciation and pronunciation.

Are the syllables and the words uttered with precision and distinctness?

Are all words correctly pronounced?

3. Rate of utterance.

Is it unpleasantly rapid or tiresomely slow? Does it vary with the character of the material uttered?

4. Pitch and inflection.

Is the average pitch too high or too low? Is the voice a monotone? Are the changes in pitch produced by, and in harmony with, variations in thought and feeling?

5. Quality of voice.

Is the voice, as sound dissociated from words, pleasing or irritating?

Is it rich, clear, mellow, full and resonant, or is it poor, muffled, harsh, thin and dull?

Are the changes in quality produced by, and in harmony with, the variations in emotion?

6. Pausing and phrasing.

Do the length and frequency of the pauses reveal appreciation of the emotional content of the selection?

Does the grouping of the words reveal clear thinking and a satisfactory grasp of the subject-matter, or does it betray lack of comprehension, and muddled mental processes?

Besides poor choice of material, improper spirit and training, and incompetent judging, certain other faults should be noted, such as the non-appearance of authors' names on the programs. Frequently the pupils do not know them. Frequently, it must be granted, they are not worth knowing, but that should be remedied. One principal told me they were not printed for fear of undue influence upon the judges!

Again, the repeated use of the same selections from year to year cannot but be detrimental to the whole situation, especially as the chief cause for this reappearance is that the selections have "won" somewhere. Of course it is nearly always the case that the work is in the hands of an instructor who has neither the time nor the knowledge necessary to provide appropriate material.

The situation will be bettered only when the work of public speaking, in all its forms, is placed in the hands of persons trained to understand and administer its educational values. It may then be hoped that the work will be looked upon, not as an anomaly, but as a highly important part of the pupil's development. Most of these glaring evils would then be done away.

THE CONTENTS OF SCHOOL READING BOOKS

In *School and Society*, the issue of February 7, appeared a special article on the above subject by James Fleming Hosc of the Chicago Normal College. As the article deserves wide publicity the *QUARTERLY* will do its part by presenting a brief account of the investigation which was made, apparently under the direction of Mr. Hosc. Some twenty-two sets of "literary" readers were indexed to the extent of 4,300 titles and 1,160 authors. Over 2,500 of the pieces, 58%, appeared but once, whence the inference that the compilers of the textbooks were trying to put out something "different." Nineteen sets contained Lincoln's *Gettysburg Address* and Tennyson's *Bugle Song*, while eighteen included Browning's *Pied Piper of Hamelin*, Longfellow's *Village Blacksmith*, and Wordsworth's *Daffodils*. Out of fifty-six selections listed only a dozen could be found in two-thirds of the readers.

With regard to the popularity of the authors, Longfellow leads with 91 titles to his credit, Stevenson 72, and Shakespeare 69. The poets lead, probably because the verse selections are short; the first prose writer, Dickens, having 48 titles, although Scott by his prose and poetry is credited with 52.

Mr. Hosc concludes from the investigation that "No educational principle of inclusion or exclusion can be traced which is in any sense common to as many as half of the series," that "There is no clear consensus even as to the difficulty which the various selections may be supposed to present to the pupils," and that there is a "wide variation of aims and points of view." Finally as there is no "well-defined policy" as to contents of school readers the existing situation will have to be "adequately analyzed and presented."

We cannot help remarking that when Mr. Hosc's idea of a well-defined policy is worked out, it will either give the death blow to the individualism which has so far prevailed, or it will arouse the same fierce opposition that has been the lot of other educational reforms. As a part of the next investigation we suggest that the 42% of titles already indexed, as appearing more than once, be tabulated according to grades.

B. S.



The Lost Art of Recitation: By HENRY GAINES HAWN. *The Shadowland Magazine*, January and February, 1920.

It is interesting to see such an article as this in a motion picture magazine. For some reason, best known to the printers, the article has been divided and appears in two issues of the magazine. This arrangement is hardly fair to Mr. Hawn's article, which should be read as a unit.

He begins with a discussion of the statue of the reader and reciter in which he states that the art as now practiced is not in very high repute, so that strong men shudder and grow pale when the hostess makes her after-dinner announcement, that "Miss Smith will read for us." Which is, very many times, all too true.

The remainder of the article is evidently designed to aid Miss Smith in the pursuit of her art and for this purpose it is admirable. The author discusses in a commonsense way the physical and vocal limitations which she should recognize and heed, and then goes President Wilson four better by giving "eighteen points" to be observed in the analysis of a selection. With the exception of a few remarks on pronunciation he gives no suggestions with regard to vocal interpretation.

To teachers the article will not suggest a great deal that is new, but it was written for "Miss Smith" who is no doubt also a movie fan, and it is published in a moving picture magazine where she will, we hope, read it—and profit thereby.

C. M. N.

The Attention Value of Lecturing Without Notes: By HENRY T. MOORE. *The Journal of Educational Psychology*, November, 1919.

In this two-page note the author gives the results of a group experiment which he made to determine the differences between an audience listening to a reading from lecture notes and the same audience listening to the same material given from memory. He undertook by considerable practice to train himself so that he would use the same inflections, emphasis, pauses, etc., in both instances. The two groups were composed of university students, both men and women, and they were of about the same mental ability as shown by the grades earned by them at the end of their course in psychology.

Two class experiments were performed: in the first, the students knew the nature of the experiment and each group consciously tried to equal the other group; in the second, they did not know that they were being tested. The results in the first experiment were that the group which heard the matter read gave as good a written report on what had been heard as did the other group, while in the second experiment the group which heard the matter spoken from memory gave a report which the author estimated as 36% better than the report of the other group.

J. S. G.

NEW BOOKS

The Community Center. BY L. J. HANIFAN, State Supervisor of Rural Schools, West Virginia. Silver Burdett & Company, Boston. 224 pages.

This brief and concise book is announced by its publishers as fulfilling the need of teacher, superintendent, supervisor, or rural community leader for definite concrete aid necessary for successful leadership. "It is designed for use in normal schools, normal training high schools, summer training schools, and all sort of organizations for community improvement," adds the statement.

A more accurate title for this volume would be, "The Rural School as a Community Center," for the book develops the theme: "—the school is the most effective means a democracy has of mobilizing the thought, the energy, and the full strength of the nation"; and the author declares as his chief purpose—"to detail some experience of successful leaders, and to offer some suggestions as to the nature and procedure of community center work." All of these experiences and suggestions, however, are related to the work of the rural school. The volume contains twelve chapters. The first five "deal with some of the more fundamental principles underlying the community center movement as related to rural life conditions." Chapters six to ten discuss the nature and scope of community center activities, and the last two chapters offer specific suggestions about entertainment programs bearing upon country life. Mr. Hanifan has prepared the book to be used as a text, and has appended to each chapter a set of questions and has added to the whole a comprehensive bibliography and index.

This book will interest all persons engaged in the task of rural education, and especially those teachers of sociological viewpoint who visualize the salvation of rural life in an institution that can meet the social demands of the modern community. The problem of rural life is serious. Reviews of reports issued by state and

national boards of education reveal that the rural school is poorly equipped to assume an effective social and moral leadership. The agitation for consolidated schools is yet in its infancy, and thousands of rural schools are without instruction, and thousands more are in charge of young boys or girls who have only eighth grade or poor high school training and are merely waiting for opportunities to enter other fields. Emigration to the city continues, for in the playgrounds, theatres, libraries, churches and schools, the country dweller finds an outlet for his social cravings and better opportunities for his children. Therefore, we welcome with interest a book that presents practical suggestions for creating such educational and social conditions that families will not need to leave their native communities for city attractions. "It is one of the aims of this volume to point out some ways of assisting country people, by working through the community center, to find both better social life and greater prosperity, to the end that the country may become a more desirable place to live while maintaining a livelihood." (page 47).

The book seems designed for persons who have very little if any knowledge of the community center idea and of community center methods. The author explains in simple, straightforward English that the community center is a place where the people of a community may act together in projects for social enjoyment, entertainment, intellectual stimulus, patriotic demonstration, or for constructive plans of economic, civic, social, or moral improvement; how rural folk should be directed in the employment of leisure time; how the community center aids teaching by stimulating community interest and coöperation and by encouraging school attendance; how to proceed in organizing the community center; and finally the kinds of programs that should be presented. There is also a good chapter on "Social Capital—Its Development and Use" in which the author discusses the means of stimulating good will, fellowship, sympathy and social intercourse among the individuals and families who make up the rural community.

The author considers his problem from the simple viewpoint of expediency, rather than against the intricate background of social psychology or in the light of the vast economic and industrial influences of our day.

The programs offered in the last pages of the book are for the most part hackneyed and will not offer many fresh ideas to the rural teacher who possesses a normal degree of ingenuity and adaptability. Mr. Hanifan attempts to justify as suitable for debate such questions as: Resolved, that art is more attractive to the eye than nature; that we receive more knowledge through reading than through observation; that Washington did more for his country than Lincoln; that fire is more destructive than water,—but the reviewer cannot agree that even in West Virginia communities (and he knows them well) these questions contribute much towards an enlarged social consciousness. However, this small volume will no doubt assist many teachers who face the gigantic task of awakening social consciousness in those rural communities that need the vitalizing touch of original and zealous leadership.

C. F. L.

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